A Simplistic Guide to The Sinister

Created by SinisterWyrd

Glossary Terms of The ONA

Abyss

Exoterically, the Abyss represents the region where the causal gives way to, or merges into, the acausal, and thus where the causal is "transcended", gone beyond, or passed, and where one enters the realm of pure acausality.
Hence The Abyss can be considered as an interchange, a nexus, of temporal, atemporal, and spatial and aspatial, dimensions. This region is, for example, symbolized on The Tree of Wyrd, as being between the spheres of Sun and Mars, and 'Entering the Abyss' is that stage of magickal development which distinguishes the Master/ Mistress from the Adept. Esoterically, The Tree of Wyrd is itself a re-presentation of The Abyss, as are other esoteric re-presentations, such as The Star Game.

Acausal

The term acausal refers to "acausal Time and acausal Space": that is, to the acausal Universe or continuum. This acausal Universe is part of the Cosmos, which Cosmos consists of both the acausal and the causal, where "causal" refers to the Universe or continuum that is described, or re-presented, by causal Space and causal Time. This causal Universe is that of our physical, phenomenal, Universe, currently described by sciences such as Physics and Astronomy.
The acausal is non-Euclidean, and "beyond causal Time": that is, it cannot be represented by our finite causal geometry (of three spatial dimensions at right angles to each other) and by the flow, the change, of causal Time (past-present- future), or measured by a duration of causal Time.
In addition - and just as causal energy exists in the causal (understood as such energy is by sciences such as Physics) - acausal energy exists in the acausal, of a nature and type which cannot be described by causal sciences such as Physics (based as these are on a causal geometry and a causal Time).
According to the aural tradition of the O9A, there are a variety of acausal life-forms; a variety of acausal life, of different species, some of which have been manifest in (or intruded into) our causal Universe.

Acausal Thinking

One of The Dark Arts - the Occult Arts - employed by the O9A.
Acausal Thinking is basically apprehending the causal, and acausal energy, as these "things" are - that is, beyond all causal abstractions, and beyond all causal

symbols, and symbolism, where such causal symbols include language, and the words and terms that are part of language.
One technique used to develope Acausal Thinking is The Star Game (qv).

Aeon

An Aeon - according to the Way of the O9A - is a particular presencing of certain acausal energies on this planet, Earth, which energies affect a multitude of individuals over a certain period of causal time. One such affect is via the psyche of individuals. This particular presencing which is an Aeon is via a particular nexion, which is an Aeonic civilization, which Aeonic civilization is brought-into-being in a certain geographical area and usually associated with a particular mythos
.

Aeonic Perspective

The term describes some of the knowledge O9A folk have acquired through a combination of practical experience, through a scholarly study, and through using certain Occult faculties and skills, such as esoteric-empathy.
This knowledge is of the birth-life-death of Aeons and their associated civilizations, and of how the esoteric movement that is the O9A has a perspective - a sinister dialectic - of both centuries and of "the sinister- numinous" and of how Aeons manifest acausality through "the sinister-numinous". In addition, the knowledge includes how a new aeon can be brought-into-being and how it manifests καλὸς κἀγαθός (qv).

Alchemical Seasons

Alchemical seasons are a measure of acausal-knowing, and are known via the faculty of esoteric-empathy. Some alchemical seasons form the natural terran calendar of the Rounwytha and of others of our esoteric kind.
Alchemical seasons often 'measure' or signify the change of fluxions.
For more details, see the O9A MS Alchemical Seasons and The Fluxions of Time.
Archetype
An archetype is a particular causal presencing of a certain acausal energy and is thus akin to a type of acausal living being in the causal (and thus "in the psyche"): it is born (or can be created, by magickal means), its lives, and then it "dies" (ceases to be present, presenced) in the causal (i.e. its energy in the causal ceases).

Balobians

Those artists, musicians, artisans, and writers (and similar types), who share or are inspired by the sinister ethos and/or the Dreccian, or Satanic, life-style of the O9A, and/or who share some or all of our aims and objectives, but who may not have some formal involvement with us, and who usually do not publicly claim association with the O9A or with the O9A ethos.

Baphomet

Baphomet is regarded as a Dark Goddess - a sinister female entity, The Mistress (or Mother) of Blood. According to tradition, she is represented as a beautiful mature woman, naked from the wait up, who holds in her hand the severed head of a man.
She is regarded as one manifestation of one of The Dark Gods, The Bride- and-Mother of Satan, and Rites to presence Baphomet in our causal continuum exist, for example in The Grimoire of Baphomet.

Black Book of Satan

The book of that name containing the traditional ceremonial rituals of sinister/Satanic ceremonial magick, used by O9A Initiates following the Seven Fold Way.

Causal Abstractions

Abstractions (aka causal abstractions) are manifestations of the primary (causal) nature of mundanes, and are manufactured by mundanes in their mundane attempt to understand the world, themselves, and the causal Universe. Exoterically, abstractions re-present the mundane simplicity of causal linearality - of causal reductionism, of a simple cause-and-effect, of a limited causal thinking.
All abstractions are devoid of Dark-Empathy and the perspective of acausality, and thus are redolent of, or directly manifest, materialism and the Untermensch ethos derived from such materialism.
Understood exoterically, an abstraction is the manufacture, and use of, some idea, ideal, "image" or category, and thus some generalization, and/or some assignment of an individual or individuals to some group or category. The positing of some "perfect" or "ideal" form, category, or thing, is part of abstraction.
Abstractions hide the true nature of Reality - which is both causal and acausal, and which true nature can be apprehended and understood by means of The Dark Arts, and thus by following the Occult way from Initiate, to Adept, and

beyond. According to the O9A, the so-called Occult Arts - and especially the so-called Satanism - of others are manifestations of causal abstractions, lacking as they do the learning of the skills of Dark-Empathy, Acausal-Thinking, and Sinister Sorcery, and thus lacking as they do the ability to develope our latent human faculties and our latent sinister character.

Core O9A Traditions

Also known as The Five Core O9A Principles.
The basic principles on which the O9A is based. They are: (1) the way of practical deeds;
(2) the way of culling;
(3) the way of kindred honour (qv);

(4) the way of defiance of and practical opposition to Magian abstractions; (5) the way of the Rounwytha tradition (qv).

Culture

For us, a cultured person is someone who possesses the following five distinguishing marks or qualities:
(1) they have empathy,
(2) they have the instinct for disliking rottenness,
(3) they possess and use the faculty of reason,
(4) they value pathei-mathos; and
(5) they are part of living ancestral tradition and are well-acquainted with and appreciate the culture of that tradition, manifest as this often is in art, literature/aural traditions, music, and a specificc ethos.
It is these personal qualities that not only distinguish us from other animals - and from Homo Hubris - here on terra firma but which and importantly enable us to consciously change, to develope, ourselves and so participate in our own evolution as beings.
For us, the cultivation and development of empathy is a Dark Art, part of the training of the Initiate. This particular Dark Art is a skill that rites such as that of Internal Adept develop. See, for example, the O9A text Dark-Empathy, Adeptship, and The Seven-Fold Way of the O9A.
In respect of 'the instinct for disliking rottenness' see the O9A text Concerning Culling As Art (122yf). This instinct is made manifest - conscious - by means of our code of kindred-honour aka sinister-honour.

Dark Arts

The Dark Arts are the skills traditionally learnt by those following the Seven Fold (Sinister) Way, and include Dark-Empathy, Acausal-Thinking, and practical sorcery (External, Internal, and Aeonic).
In addition, a sinister tribe of Dreccs (qv) is a new type of Dark Art, developed by the O9A to Presence The Dark in practical ways.

Dark-Empathy

One of The Dark Arts. Also called Sinister-Empathy (qv) and Esoteric Empathy. The term Dark-Empathy (also written Dark Empathy) is also sometimes used to describe that-which is redolent of the acausal, and thus that-which presences or which can presence "dark forces" (dark/acausal energies) in the causal and in human beings; and thus used in this exoteric sense it refers to that-which imbues or which can imbue things with acausal energy, and which distinguish the Occult in general from the exoteric and the mundane.

Dark Gods

According to the Sinister Tradition of the O9A, The Dark Gods (aka The Dark Ones) are specific entities - living-beings of a particular acausal species - who exist in the realms of the acausal, with some of these entities having been presenced, via various nexions, on Earth in our distant past. [See, for example, the O9A MS The Mythos of the Dark Gods: Beings of Acausal Darkness.]
These entities are considered to be shapeshifters and as "Dark" - "Sinister" - when viewed or experienced in the causal continuum. Which experience of such entities can be archetypal and thus occur in the psyche of individuals.
The Dark Gods include Satan and Baphomet, and in O9A mythology are regarded as having been manifest - presenced - in the past in our causal continuum, with Satan shapeshifting to be a male entity and Baphomet a female entity.

Drecc

Someone who lives a practical sinister life, and thus who lives by The Law of the Sinister-Numen (qv) and who thus Presences The Dark in practical ways by practical sinister deeds. A sinister/O9A tribe or gang is a territorial and independent group of Dreccs (often including drecclings - that is, the children of Dreccs) who band together for their mutual advantage and who rule or who seek to rule over a particular area, neighbourhood, or territory. A sinister tribe is thus a practical manifestation of the Dreccian way of life.
Dreccs, and their associated tribe, rarely engage in overt practical sorcery and mostly do not describe themselves as Satanists or even as following the LHP. Instead, they describe and refer to themselves, simply, as Drecc.

Ethos

Ethos refers to the distinguishing character, or nature, of a particular O9A weltanschauung. The spirit that animates it. See also O9A Ethos.
Exeatic
To go beyond and transgress the limits imposed and prescribed by mundanes, and by the systems which reflect or which manifest the ethos of mundanes - for example, governments, and the laws of what has been termed "society".

Exoteric/Esoteric

Exoteric refers to the outer (or causal) form, or meaning, or nature, or character, or appearance, of some-thing; while esoteric refers to its Occult/inner /acausal essence or nature.
What is esoteric is that which is generally hidden from mundanes (intentionally or otherwise), or which mundanes cannot perceive or understand. Causal abstractions (qv) tend to hide the esoteric nature (character) of things, and/or such abstractions describe or refer to that-which is only causal and mundane and thus devoid of Dark-Empathy.
Thus, a form manufactured by an Adept for some Aeonic purpose - for example, a tactic to aid strategic aims - has an outer appearance and an outer meaning which is usually all that mundanes perceive or understand, even though it has an (inner) esoteric meaning.

Falcifer

1) The title of the first volume of The Deofel Quartet.
2) The exoteric name given to the esoteric (or "hidden") nexion which is opened by Adepts to prepare the way for Vindex. This nexion - like Vindex - may be presenced in a specific individual, or in a group of individuals. There is a symbiotic relationship between Falcifer and Vindex, who - if presenced in individuals - can be either male or female.

God

According to the O9A, the God - the supreme creator Being - of conventional religions including Judaism, Nasrany, and Islam, does not and never has existed, and such a figure is regarded as a human, a causal, abstraction, a human manufactured construct, a myth, which human beings, and thus certainreligions and theologies and philosophies, have incorrectly imposed upon the reality of the Cosmos in a vain attempt to understand it, and themselves.

Hebdomadry

A traditional name used to describe The Septenary System.

Homo Hubris

A type of mundane, and a new sub-species of the genus, Homo, which new sub-species has evolved out of the industrial revolution and the imposition of both capitalism and what is called democracy. This new rapacious mostly urban dwelling denizen - this creation of the modern West - is the foot-soldier of the Magian, and is distinguished by a personal arrogance, by a lack of manners, and by that lack of respect for anything other than strength/power and/or their own gratification.
It was to satiate and satisfy and to use and control Homo Hubris that the Magian and their acolytes (such as the Hubriati) manufactured the vacuous, profane, vulgar mass entertainment industry - and mass "culture" - of the modern West, just as it is Magian Occultism, the Magian-controlled Media, and the "spin", the propaganda, of politicians who have been assessed and accepted by the Magian cabal, which keeps Homo Hubris almost totally unaware, and uncaring, of the reality of the modern world and of their potential as human beings.

Hubriati

The hubriati are that class of individuals, in the West, who have been and who are subsumed by the Magian ethos and the delusion of abstractions, and who occupy positions of influence and/or of power. Hubriati include politicians, Media magnates and their servants, military commanders, government officials, industrialists, bankers, many academics and teachers, and so on. The oligarchy (elected and unelected) that forms the controllers of Western governments are almost excursively hubriati.
Among the abstractions which delude hubriati are the State, the nation, abstract law, and the pretence that is called "democracy".

Hubriati-syndrome

The hubriati-syndrome is the hubris-like belief of some Occultists that we human beings: (1) are, or can be, controllers of what is termed our own, individual, Destiny; (2) and/or that we or we can be chosen/favoured and/or protected by some supreme Being or some representative of that Being; and/or (3) that we are clever enough, or can become clever enough, to devise for ourselves some means to control whatever natural forces we may encounter,

including Nature, and possibly (or almost certainly) those forces of a more Cosmic nature.
The hubriati-syndrome may be said to be one of the most distinguishing features of magians-of-the-earth, with one symptom of this syndrome being a love for, and a reliance upon, technology; another symptom is a fondness for, and indeed a love for, words and causal abstractions.
Here is a typical statement, replete with abstractions, which expounds the type of hubriati view commonly held by magians-of-the-earth:
" [A] premise of the Temple is that the psychecentric consciousness can evolve towards its own divinity through deliberate exercise of the intelligence and Will, a process of becoming or coming into being whose roots may be found in the dialectic method expounded by Plato and the conscious exaltation of the Will proposed by Nietzsche..."
The magians-of-the-earth are so called because, in actuality if not always in overt belief, such people accept, consciously or otherwise, or are influenced by, the basic premises which underlie the Magian religious perspective.

Καλὸς Κἀγαθός

This ancient Greek term manifests both the aim of the O9A Seven Fold Way and the ethos of The New Aeon which the O9A exists to presence via its Sinister Dialectic.
The ethos of The New Aeon is pagan one evolved (by the O9A and others) from the Greco-Roman and Western notion of καλὸς κἀγαθός, of τὸ καλόν (the beautiful) and τὸ ἀγαθὸν (the honourable) manifest as these are in the O9A Code Of Kindred Honour and in the balancing (ἀρρενόθηλυς) of the masculous and the muliebral via the enantiodromia that is the Seven Fold Way and presenced as that balance is in the Grade Rituals of Internal Adept and of The Abyss.
Exoterically, καλὸς κἀγαθός expresses the law of personal honour as opposed to the lifeless, abstract, law of the nation-State and of supranational entities such as the United Nations. It represents a new yet anciently-derived type of civitas, of duty, and thus implies a new aristocracy in place of the democracy of the herd and the politics of the hubriati.

Kindred Honour

The principle that our kind are distinguished by their behaviour toward each other and by their behaviour toward mundanes.
Our behaviour toward our own kind is guided by our Law of Kindred Honour(aka The Law of the Sinister-Numen aka The Dreccian Code aka The Sinister Code). Our behaviour toward mundanes is guided by our understanding of them as a useful resource and as useful subjects for whatever causal form(s) we may employ to achieve our esoteric, Aeonic, aims and goals.

Labyrinthos Mythologicus

The Labyrinthos Mythologicus of the O9A suggests "myth-making; creating or concerned with mythology or myths; a mythical narrative," and is both (a) a modern and an amoral version of a technique often historically employed, world-wide among diverse cultures and traditions both esoteric and otherwise, to test and select candidates, and (b) a mischievous, japing, sly, and sometimes (for mundanes) an annoying, part of the O9A sinister dialectic.

Law of The Sinister-Numen

The Law of The Sinister-Numen (aka The Sinister Code aka The Code Of Kindred Honour) is a practical manifestation, in our causal continuum, of the Sinister-Numen - of those things which can breed excellence of sinister character in individuals, and thus which Presence The Dark in practical ways. The Law also describes the sinister ethos of The Order of Nine Angles.

Left Hand Path (LHP)

The amoral and individualistic Way of Sinister Sorcery. In the LHP there are no rules: there is nothing that is not permitted; nothing that is forbidden or restricted. That is, the LHP means the individual takes sole responsibility for their actions and their quest, and does not abide by the ethics of mundanes. In addition, the LHP is where the individual learns from the practical deeds and practical challenges that are an integral to it.

Magick

The term dates from the European Renaissance and was used in books such as collection edited by Elias Ashmole titled Theatrum Chemicum Britannicum published in 1652 CE.
Magick (aka Sorcery) - according to the Sinister tradition of the O9A - is defined as "the presencing of acausal energy in the causal by means of a nexion. By the nature of our consciousness, we, as human individuals, are one type of nexion - that is, we have the ability to access, and presence, certain types of acausal energy."
Furthermore, magick - as understand and practised by the O9A - is a means not only of personal development and personal understanding (a freeing from psychic, archetypal, influences and affects) but also of evolving to the next level of our human existence where we can understand, and to a certain extent control and influence, supra-personal manifestations of acausal energies, such as an Aeon, and thus cause, or bring-into-being, large-scale evolutionary change. Such understanding, such control, such a bring-into-being, is Aeonic Magick.
Aeonic Magick is the magick of the Adept and those beyond: the magick of the evolved human being who has achieved a certain level of self-understanding and self-mastery and who thus is no longer at the mercy of unconscious psychic, archetypal, influences, both personal/individual, and of other living-beings, such as an Aeon.
Internal Magick is the magick of personal change and evolution: of using magick to gain insight and to develope one's personality and esoteric skills. There are seven stages involved in Internal Magick.
External Magick is basic, "low-level", sorcery as sorcery has been and still is understood by mundanes - where certain acausal energies are used for bring or to fulfil the desire of an individual.
Ceremonial Magick is the use (by more than two individuals gathered in a group) of a set or particular texts or sinister rituals to access and presence sinister energies. Five-dimensional magick is the New Aeon magick sans symbols, ceremonies, symbology (such as the Tree of Wyrd) and beyond all causal abstractions, and it is prefigured in the advanced form of The Star Game.

Magian

The term Magian is used to refer to the hybrid ethos of the ancient Hebrews (as manifest for instance in the Old Testament) and of Western hubriati, and also refers to those individuals who are Magian by either breeding or nature.
The essence of what we term the Magian ethos is inherent in Judaism, in Nasrany, and in Islam. To be pedantic, we use the term Magian in preference to the more commonly used term Semitic

to describe the ethos underlying these three major, and conventional, religions, since the term Semitic is, in our view, not strictly philologically correct to describe such religions.
The Magian ethos expresses two fundamental things: (1) the notion of being "chosen" - as for example by "God" - and thus of having a special "destiny", and (2) the fundamental materialistic belief, the idea, of Homo Hubris and the Hubriati, that the individual self (and thus self identity) is the most important, the most fundamental, thing, and that the individual - either alone or collectively (and especially in the form of a nation/State) - can master and control everything (including themselves), if they have the right techniques, the right tools, the right method, the right ideas, the money, the power, the influence, the words. That human beings have nothing to fear, because they are or can be in control. The Magian ethos is thus represented in the victory of consumerism, capitalism
and usury over genuine, numinous, living culture; in the vulgarity of mechanistic marxism, Freudian psychology, and the social engineering and planning and surveillance of the nanny State; in the vulgarity of modern entertainment centred around sex, selfish indulgence, lack of manners and dignity, and vacuous "celebrities" (exemplified by Hollywood); and in the conniving, the hypocrisy, the slyness, and the personal dishonourable conduct, which nearly all modern politicians in the West reveal and practice.

Masculous

By the term masculous we mean: the traits, abilities and qualities that are conventionally and historically associated with men and which are evident in patriarchal religions such as Judaism, Nasrany, and Islam. Among such traits are competitiveness, aggression, the desire to organize/control.
In the O9A system the stages of Neophyte, Initiate and External Adept of the Seven Fold Way are associated with an experiencing the masculous aspects of the psyche while the stage of Internal Adept is associated with the muliebral aspect, with the Rite of The Abyss being an enantiodromia: a melding of, and thence the transcendence of, both the masculous and the muliebral.

Muliebral

By the term muliebral we mean: of, concerning, or relating to the ethos, the nature [physis], the natural abilities, of women. From the Latin muliebris.
Among muliebral abilities, qualities, and skills are: (1) Empathy; (2) Intuition, as a foreseeing - praesignification/intimation - and as interior self-reflexion; (3) personal Charm; (4) Subtlety/Cunning/Shapeshifting; (5) Veiled Strength.
These abilities, qualities, and skills are those of a Rounwytha, and they or some of them were evident, for example and in varying degrees, in the Oracle at Delphi, in the Vestales of Rome; in the wise, the cunning, women of British folklore and legend; in myths about Morgan Le Fey, Mistress Mab, and Ἀμαζόνες, and in historical figures such as Cleopatra, Lucrezia Borgia, and Boudicca.
It is such skills, abilities, and qualities, and the women who embody them, that the Magian ethos (and its abstractions) and religions such as as Nasrany, Islam, Judaism, and the patriarchal nation-State, have suppressed, repressed, and sought to destroy, control, and replace. It is these skills, abilities, and qualities, and the women who embody them, that the distorted,

Magian-influenced and Magian-dominated, Homo Hubris infested, Occultism and Levey-like 'Satanism' of the modern West - with their doctrines such as the patriarchal 'might in right' or the vapid 'harming none' of modern wicca have also suppressed, repressed, and sought to destroy, control, and replace.

Mundane

Exoterically, mundanes are defined as those who are not of our sinister kind - that is, as those who do not live by The Law of the Sinister-Numen (qv).
Esoterically, mundane-ness is defined as being under the influence of, or being in thrall to, or being addicted to, and/or believing in, and/or using as a means of understanding, causal abstractions (qv)
.

Naos

1) The name of one of the "boards" (spheres) of The Star Game, taken from the star of the same name: Zeta Puppis in the constellation Argo.
2) The title of the O9A text "Naos - A Practical Guide to Becoming An Adept".
3) According to aural legend, there is also a Star Gate - an actual physical nexion - in the region around or near to this particular star.

Nexion

A nexion is a specific connexion between, or the intersection of, the causal and the acausal, and nexions can, exoterically, be considered to be akin to "gates" or openings or "tunnels" where there is, or can be, either a flow of acausal energy (and thus also of acausal entities) from the acausal into our causal Space and causal Time; a journeying into the acausal itself; or a willed, conscious flow or presencing (by dark sorcery) of acausal energies.
Basically, there are three main types of nexion. The first is an actual physical nexion. The second type of nexion is a living causal being, such as ourselves. The third type of nexion is a magickal creation: that is, some form in-which acausal energy is presenced or "channelled into" by a sinister Adept. [For more details of these three types see the O9A MS The Mythos of the Dark Gods.]

Nine Angles

The Nine Angles have several meanings - or interpretations, exoteric and esoteric depending on context.
In the esoteric sense, they re-present the nine combinations (and transformations) of the three basic "alchemical" substances, which nine and their transformations (causal and acausal) are themselves re-presented by The Star Game.
In the exoteric, pre-Adept, sense, they may be said to re-present the 7 nexions of the Tree of Wyrd plus the 2 nexions which re-present the ToW as itself a

nexion, with The Abyss (a connexion between the individual and the acausal)
being one of these 2 "other nexions". It should be remembered, of course, that each sphere of the ToW is not two-dimensional (or even three-dimensional) and in a simple way each sphere

can be taken as a reflexion (a "shadow") of another - for example, Mercury is the 'shadow' of Mars.
In another exoteric sense, the nine are the alchemical process of the 7 plus the 2, which 2 are the conjoining of opposites: and, in one sense, this conjoining can be taken to be (magickally, for instance, in a practical ritual) as the conjoining of male and female (hence what is called one of the Rites of the Nine Angles) - although there are other practical combinations, just as each magickal act involving such Angles should be undertaken for a whole and particular alchemical season: that is, such a working should occupy a space of causal-time, making it thus a type of four-dimensional magick which can access the fifth magickal dimension, the acausal itself. A somewhat more advanced understanding of the Nine - in relation to a ritual to create a Nexion - is hinted at in the recent fiction-based MS Atazoth.
Beyond this, the Nine Angles are symbols of The Star Game which itself is sorcery that is, one nexion which can presence the acausal. But even this is only a beginning a re-presentation, in symbols, of what is, in essence, without symbols: a useful means for Initiates, and Adepts, to move toward the new five-dimensional magick embodied in, and beyond, the O9A.

Niner

A freelance operative whose culture is that of the O9A, and who thus strives to live by our Code of Kindred-Honour and whose personal character manifests the O9A Ethos. Also sometimes used as an alternative name for a Drecc, although most Niners, unlike Dreccs, do not belong to a gang, clan, or tribe.

Order of Nine Angles

The Order of Nine Angles is a modern Occult movement - or sub-culture - which has its own Occult philosophy, its own Logos, and its own Occult methods and techniques.
In antinomian terms appropriate to the Current Era where the Magian Ethos dominated, the O9A/O9A is a subversive, sinister, esoteric association - a collective (or kollective) - comprising Niners, Tribes, O9A gangs, Dreccs, Traditional Nexions, Sinister-Empaths, individual Sorcerers (male and female), and Balobians.
One of the primary aims of the O9A is to develope a new type of human being by using and developing our latent abilities (by means of The Dark Arts) and by breeding a new type of individual character, with this new type of character being a sinister one which itself can only be nurtured and developed by practical means and through practical exeatic deeds.
Our aims and goals can thus be achieved in the following manner:
(1) By more and more individuals adopting or being influenced or inspired by the ethos, mythos, and praxis of the O9A (both what it is now and will evolve to be), and thus becoming in personal character and often in life-style less and less dependant on the nation-State, on The System, on abstractions.
(2) By the practical actions - exoteric and esoteric - of those of our kind and influenced by us.
(3) By the continuing infiltration of our kind into certain influencing roles and within certain Institutions.

O9A Culture

O9A culture - sometimes spelt kulture - is the culture of those who adopt or who are born into the O9A way of life, a way of life distinguished by: (1) our ethos [qv. O9A ethos]; (2) our aural traditions, and (3) our five core principles/five core traditions.

O9A Ethos

The O9A ethos - that which expresses the essence, the spirit, the nature, the character, of our living culture/kulture, of our living kollective tradition - is manifest in:
(1) our code of kindred honour;
(2) our acceptance that it is the personal judgement, the experience, the free choice, of each individual which is human and important and not adherence to some standard, some rules, some dogma, some morality, of someone else, with this personal judgement replacing reliance on the judgement of others and reliance on the judgement of some external supra-personal authority;
(3) our acceptance that it is primarily by pathei-mathos [by learning from direct practical experience, from tough challenges, and our mistakes] that we acquire the necessary personal judgement, the knowledge, and the experience to truly liberate ourselves from the constraints imposed by others and imposed by some external supra-personal authority or authorities.

O9A Iterations

The iterations are an expression of the natural change, the evolution, of the living esoteric being that is known as the O9A.
The first iteration/phase - aka O9A 1 - may be considered to be exoterically manifest in the overt and practical traditional Satanism of the early O9A (c.1972-1985 ce) with its ceremonial groups, and in Rounwytha nexions all of whom were in the UK and known to AL.
The second iteration (c.1986-2009 ce) - aka O9A 2 - was most manifest in the Seven-Fold Way and the praxis of individuals, world-wide, establishing their own ceremonial O9A-type groups/nexions.
The third iteration - aka O9A 3 - is that of the current O9A, 2010 ce and > and is manifest exoterically in the move from Satan as archetypal symbol to our female Baphomet (the dark goddess) as archetypal symbol.
All iterations - past and present - although different in character co-exist within the O9A, just as a mature living being has within it the younger being from whence it matured.

Pathei Mathos

Also written pathei-mathos, the ancient Greek term pathei mathos - πάθει μάθος - philosophically and esoterically means personal misfortune and/or personal experience and/or practical challenges can be the genesis of insight. See the O9A text The Esoteric Learning Presenced Through Pathei-Mathos.
The O9A Seven Fold Way - with its physical challenges, its Insight Roles, and its Grade Rituals - is regarded as a willed, a conscious, pathei mathos.
Pathei Mathos is regarded as a means of discovering or revealing the physis of beings and of our own being.

Presenced

The term presenced is used to describe a manifestation - usually of something acausal in nature - in the causal continuum. Thus Satan can be presenced in the causal as a particular entity or living being; as an archetype in the psyche; and also by a person who opposes what is Magian and/or who does acts which are considered heretical by a particular religion or society.
Presencing The Dark
A term used to describe the manifestation of sinister (acausal) energies in the causal by means of some causal or combined causal/acausal form, exoteric or esoteric. Understood exoterically, To Presence The Dark means to consciously work acts of sinister sorcery by either esoteric means (such as a Rite of Dark Sorcery) and/or through practical (exoteric) sinister deeds where the intent is a sinister one. Understood esoterically, To Presence The Dark means to undertake acts of Sinister Wyrd and thus to work Aeonic Sorcery.

Psyche

The psyche of the individual is a term used, in the Sinister Way, to describe those aspects of an individual - those aspects of consciousness - which are hidden, or inaccessible to, or unknown to, the individual. Basically, such aspects can be considered to be those forces/energies which do or which can influence the individual in an emotional way or in a way which the individual has no direct control over or understanding of. One part of this psyche is what has been called "the unconscious", and some of the forces/energies of this "unconscious" have been, and can be, described by the term "archetypes".

Physis

By the ancient Greek term Physis - Φύσις - is meant the true character or nature or ethos of a being beyond outer causal forms and abstractions and thus what lies behind (or what has been covered up by) denotata: by naming, by terms, by ideas, by categorization, and by the dialectic of opposing opposites.

Rounwytha

The name traditionally given to those few, rare, individuals (mostly women) who naturally possessed the gift of Dark-Empathy (aka Sinister-Empathy aka Esoteric Empathy).

Rounwytha Tradition

Also known as The Way of the Rounwytha.
The muliebral [qv.] tradition or principle which forms the basis for the inner (mystic, esoteric) Way of the O9A and which thus is one of the core principles on which the O9A is based.
In practical terms, and exoterically, this principle means: (1) a recognition of the need to extend one's faculties by cultivating, developing and using esoteric empathy (aka Dark-Empathy), and (2) the understanding that our Dreccian Code applies without fear or favour - equally, without distinction - to men and women of our kind, and that our kind are judged solely by their deeds and by how well they uphold kindred honour, and not by gender, sexual preference, or by any other Old Aeon categorization or prejudice. Thus this principle means, for instance, that the Vindex of O9A tradition can be either a male or a female warrior.
Esoterically, this tradition/principle is expressed in the archetype of The Lady Master and in the acausal form (the acausal entity) Baphomet, The Dark Goddess of O9A esoteric tradition to whom sacrifices were and are offered.
The Rounwytha tradition is the basis for our new sinister feminine archetype,

for the new ways of living for women of our kind, and which ways of living involve: (1) Women of our kind living by our code of kindred honour who thus are ready, willing, and able (trained enough) to defend themselves and rely on themselves and thus who possessed attitude, and skill enough, and/or carry weapons enabling them to, defeat a strong man or men intent on attacking or subduing them.
(2) Women of our kind placing this personal code of honour before any and all laws made by some State, and thus replacing supra-personal authority (of, for example, some State or institution) with their own self-assured and individual authority. (3) Women of our kind relying on their own judgement, a judgement developed and enhanced by pathei-mathos, by learning from direct practical experience, from tough challenges, and one's mistakes.
(4) Women of our kind developing and using their natural, their latent, their empathic and muliebral, abilities, qualities, and skills - such as empathy and intuition.
For more details, see O9A MSS such as 1) Alchemical Seasons and The Fluxions of Time; 2) Denotatum - The Esoteric Problem With Names; 3) The Rounwytha Way Our Sinister Feminine Archetype; 4) Diabological Dissent.

Satan

A satan - qv. the O9A text The Geryne of Satan - is term used to describe someone who is an adversary and who is pejoratively regarded (by those so opposed) as scheming, as plotting against them; that is, the sense is of ἐπίβουλος - scheming against/opposed to those who regard themselves as chosen by their monotheistic God.

The Satan is used to describer the chief adversary - of the so-called 'chosen ones' - and the chief schemer against them. That is, as an archetype of and for such opposition to Magians and the Magian ethos.

Satan is also regarded, by the O9A, as the exoteric "name" of a particular acausal being: that is, as a living entity dwelling in the acausal. This entity has the ability to presence, to be manifest in, our causal, phenomenal world, and the ability - being a shapeshifter - to assume various causal forms. [Regarding the "names" of such beings, see, for example, Footnote (2) of the MS Mythos of the Dark Gods.]

Thus the O9A has a concept of Satan that is different from and independent of that of both Judaism and Nasrany, with this being we exoterically term Satan having no dependence on or any relation to the mythical God of those religions

Satanism

The English term satanism/sathanism - historically understood - describes: (1) a blasphemy, a heresy or heresies; (2) a destructive (that is, practical) type of opposition.

In traditional O9A nexions, Satanism is a specificc Left Hand Path, one aim of which is to transform, to evolve, the individual by the use of esoteric Arts, including Dark Sorcery. Another aim is, through using the Sinister Dialectic, to transform the world, and the causal itself, by - for example - returning, presencing, in the causal, not only the entity known as Satan but also others of The Dark Gods.

In essence, and thus esoterically, Satanism - as understood and practised by the O9A (presenced by means of Traditional Nexions) - is one important exoteric form appropriate to the current Aeon, and thus useful in Presencing The Dark.

Satanism was traditionally defined, by the Order of Nine Angles, as the acceptance of, or a belief in, the existence a supra-personal being called or termed Satan, and an acceptance of, or a belief in, this entity having or being capable of having some control over, or some influence upon, human beings, individually or otherwise, with such control often or mostly or entirely being beyond the power of individuals to control by whatever means.

Septenary

A name for the basic symbology (causal magickal symbolism) of the Seven Fold Sinister Way represented exoterically by The Tree of Wyrd, and consisting of seven stages or "spheres" joined by various pathways.

Seven Fold Way

Seven Fold Way - aka Seven Fold Sinister Way and Hebdomadry - is the traditional initiatory practice of the O9A and is a years-long willed, a consciously undertaken, esoteric and exoteric pathei-mathos whose genesis is practice of various Dark (Esoteric) Arts, Insight Roles, physical challenges and Grade Rituals, qv. the O9A text titled Naos and chapters such as The Seven Fold Way Of The Order Of Nine Angles in the book Feond.
The aim of the Seven Fold Way is the individual discovery of Lapis Philosophicus; that is, wisdom. Which discovery creates a new type of human being; a type who manifests καλὸς-κἀγαθός (qv).

Sinister

Of or pertaining to our Dark Tradition, and thus to the five core principles of the O9A (qv). Often used as a synonym for both the Left Hand Path and for what is antinomian, or heretical, in a particular culture, religion, or society.
It is thus more general than the term "satanic" and in O9A esotericism is often used - like the term Dark - to refer to manifestations (intrusions) of the acausal continuum in the causal and which manifestations can include The Dark Gods and can occur in the psyche of individuals where they may be perceived as archetypes.

Sinister Dialectic

The sinister dialectic (often called the sinister dialectic of history) is the name given to Satanic/Sinister strategy - which is to further our evolution in a sinister way by, for example, (a) the use of Black Magick/sinister presencings to change individuals/events on a significant scale over long periods of causal Time; (b) to gain control and influence; (c) the use of Satanic forms and magickal presencings to produce/provoke large scale changes over periods of causal Time; (d) to bring-into-being a New Aeon; (e) to cause and sow disruption and Chaos as a prelude to any or all or none of the foregoing.

Sinister-Empathy

Sinister-Empathy (aka Acausal-Empathy aka Dark-Empathy aka Esoteric Empathy) is a specific type of empathy - that which relates to and concerns acausal-knowing. That is, the perception and the understanding of the acausal nature of those beings which possess or which manifest acausal energy.Sinister-empathy is one of the skills/abilities that can be learnt by suitable (but not all) Internal Adepts, and can be developed by those beyond that particular esoteric stage of knowledge and understanding. Some rare individuals (traditionally called by the name Rounwytha) are naturally gifted with Dark-Empathy.

Sinister-Numen

The Sinister-Numen is the term used to describe that which, and those whom, re-present certain types of acausal energy in the causal.
Thus, certain archetypes, and archetypal forms, are - exoterically - sinisterly numinous, and hence have the ability to influence and inspire human beings - as well as, in some cases, having

the ability to direct certain individuals beyond the ability of those individuals to control such direction.
One of the most practical manifestations (the most practical presencing) of the sinister-numen in the causal realm is The Law of The Sinister-Numen, and

which Law serves to define, and to manifest, that which is not-mundane, and
thus that-which-is-O9A.

Sinister Way

A name given to the system of training (magickal and practical) of Initiates used by the O9A. Sometimes also called The Seven-Fold Sinister Way or The Seven Fold Way.
It consists of seven stages, each represented by a particular magickal Grade. [See, for example, the O9A MS NAOS.] One aim of the Way is to create a certain type of individual.

Sorcery

Often used as a synonym of magick (qv). Sorcery - according to the Dark, Sinister, tradition followed by the O9A - is the use, by an individual, individuals, or a group, of acausal energy, either directly (raw/acausal/chaos) or by means of symbolism, forms, ritual, words, chant (or similar manifestations or presencing(s) of causal constructs) with this usage often involving a specific, temporal (causal), aim or aims. [See the O9A MSS An Introduction to Dark Sorcery and the compilation titled Naos.]

Star Game

The Star Game is a re-presentation of the nine aspects of the basic three whose changing in causal time represents a particular presencing of acausal energy. That is, the nine re-presents not only the nexion that is the presencing of the acausal evident in our psyche and consciousness, but also many other nexions as well.
This particular re-presentation is an "abstract" one, as distinct from the more "causal" symbology of The Tree of Wyrd (and of the septenary system itself).
The Star Game exists in two basic forms: the "simple form" and the "advanced" form, and one of its aims is to develope acausal-thinking (beyond causal abstractions) and thus skill in five-dimensional magick. It can also be played as a "game", akin to a chess, and can be used magickally, to presence acausal energies. The basics of The Star Game are described in the O9A MS NAOS.

Traditional Nexions

A name given to O9A groups (aka Temples aka cells) where individuals undertake The Seven Fold Way, and where sinister ceremony sorcery is undertaken. Many (though not all) Traditional Nexions follow the path of Satanism.

Traditional Satanism

A term, first used by the O9A several decades ago, to describe its own Sinister and Septenary Way, and to distinguish it from the other types of "Satanism" (such as those of Levey and Aquino) which were once given public prominence.
The term was used to describe the O9A due to the aural, and other, teachings of the O9A: many of which teachings (such as the Septenary system and Esoteric Chant; legends and myths regarding Baphomet and The Dark Gods; and Satanism as an individual Way of personal and Aeonic evolution) were handed down aurally by reclusive sinister Adepts over many centuries. The term Traditional Satanism has since been appropriated by others, some of whom have attempted to redefine it.

Tree of Wyrd

The Tree of Wyrd, as conventionally described ("drawn") and with its correspondences and associations and symbols (see the O9A MS NAOS), re-presents certain acausal energies, and the individual who becomes familiar with such correspondences and associations and symbols can access (to a greater or lesser degree depending on their ability and skill) the energies associated with the Tree of Wyrd. The Tree of Wyrd itself is one symbol, one re-presentation, of that meeting (or "intersection") of the causal and acausal which is a human being, and can be used to represent the journey, the quest, of the individual toward the acausal - that is, toward the goal of magick, which is the creation of a new, more evolved, individual.

Vindex

The name of the exoteric (or "outer") nexion through which powerful acausal energies are presenced on Earth in order to destroy the current status quo (the Old Aeon, now manifest in the so-called New World Order) and prepare the way for - and inaugurate the practical beginnings of - the New Aeon.
Like Falcifer (q.v.), Vindex can be presenced ("manifest") in an individual (who may be male or female). If an individual, Vindex is the embodiment of The Law of the New Aeon, which is personal and kindred honour [See the O9A MSS The Law of the New Aeon and Tyrannies End: Anarchy, Magick and the Law of personal Honour].
Used as the exoteric name of an individual, Vindex means "the Avenger", and while it is traditionally (and semantically) regarded as a male name, with the Anglicized feminine form being Vengerisse, Vindex is now often used to refer to either the man or the woman who is or who becomes the nexion.

Vindex is thus the name given to the person (male of female) who, by practical deeds, brings-into-being a new way of life and who confronts, and who defeats, through force of arms, those forces which represent the dishonour and the impersonal tyranny so manifest in the modern world, especially in what it is convenient to call "the West".
The main opponent of Vindex - both on the practical level and in terms of ethos - is the Magian. The main allies of the Magian have been the hubriati of the West - that is, the vulgar Western oligarchy which had originally bred and maintained the White Hordes of Homo Hubris as toiling-workers, salary-slaves and foot-soldiers for their materialistic system of industrialism,

capitalism, colonialism and vacuous (un-numinous, abstract) States, and which hubriati, in the early part of the twentieth-century (CE, or Era Vulgaris), came to enthusiastically adopt and evolve the Magian ethos, until the Magian ethos has, since the ending of The First Zionist War, come to represent the modern West, with the White Hordes of Homo Hubris now effectively the toiling-workers, salary-slaves and foot-soldiers for the Magian, and whose taxes, work and sacrifices serve to keep the whole rapacious Magian system alive.
The essence of the new way of life that Vindex heralds and implements (the Vindex ethos) is:
(1) the way of tribes and clans in place of the abstraction of the modern nation- State; and
(2) the way, the law, of personal honour in place of the abstract laws made by governments.

Wyrd

As used by the O9A, Wyrd is the term used to describe those supra-personal forces (aka energies) which can influence individuals, which non-Adepts cannot control in any manner, which Adepts can discover and to a quite limited extent influence, but which only those of and beyond the esoteric stage of Master/Mistress (that is, beyond The Abyss) can fully synchronize with.
Exoterically, Wyrd can be considered to be the Cosmic fates of the individual (note the plural, due to the partly acausal nature of Wyrd), as opposed to the simple, causal/linear, Destiny (fate) of the individual, and which Destiny can be dis-covered by means of the Rite of Internal Adept.

END OF GLOSSARY

Notes on Nexions and Its Genuine Meaning

There has been much confusion in the recent as to exactly what a "nexion" is, having many groups using this term specifically over the last few years without a correct understanding of the term, and thus perverting its meaning. This ms will serve to clear this confusion for those blinded by the thick fog of idiocy that is so prevalent today.

A Nexion (general) is a direct link or contact line to a certain source, place or thing. This can be physical, mental or spiritual in its manifestation depending on the circumstance and context. In context to the sinistral path however, a nexion is a tendril leading to that abysmal source of backwards darkness. A direct death-line to the hungry furnace of Hell which can be tapped into and brought forth into the causal realm.

One who has passed through the jaws of the devouring demon who is known by the numerical code of 333 will become a physical nexion in the flesh , having tapped in to that abysmal source of backwards darkness and thus from that point forward, radiating that same black energy like the after effects of a location which has experienced a nuclear disaster - being forever stained for the rest of their existence.
In like manner and in further referencing the example of a nuclear disaster, a physical location which has through strenuous ordeals and feverish black rites, absorbed the currents of this down flowing stream, also becomes "stained" transforming into a physical point of contact. In this event an up rise of disasters, criminal activity and other such "negative motion" will begin to take place in the surrounding area as the radiation of the location reaches out and touches those around it.
In conclusion, when it is said that an individual, group or location is a nexion it means that they have become a direct link or line of contact to the supernal force of Evil - the ever hungry Darkness which is alien to this causal world. Through becoming a "walking nexion" one becomes a DEMON IN THE FLESH thus evoking through that direct line or umbilical cord to the Abyss, the acausal energies into this world causing disruption, madness and ultimately working towards the establishment of HELL ON EARTH.

Nightmare Tyrant
Black Lodge Discipline Center
120 yf Era Horrificus
Tempel ov Blood

Nexion, in a simplistic sense, is an esoteric term that describes a specific connexion between, or the intersection of, the casual and the acausal, and nexions can, Exoterically, be considered to be akin to ‘gates’ or openings or ‘tunnels’ where there is, or can be, either a flow of acausal energy (and thus also of acausal entities) from the acausal into our causal Space and causal time: a journeying into the acausal itself: or a willed, conscious flow presencing (by dark sorcery) of acausal energies.

Corpus Secuntra
127 yf

Basically, there are three main types of nexion. The first is ae a thal physical nexion. The asnd type of nexion is a living causal being, such as ourselves. The third type of nexion it a count kal creation: that is, some form in-which acausal energy is presenced or channele into' by a sinister Adept." [1]
As described above, whereas one particular nexion is the human being, another type is a form (on any kind in which acausal energy is channelled with specific intent. One of the formative experiences of a committed Sinister Initiate following the initiatory Seven-Fold Way involves establishing and running a Temple/group/nexion for a certain length of causal time in order to oblain experience in: ceremonial magick, the manipulation of different individuals, and living through various roles and archetypes essential to their personal development.
The External Adept (the stage or grade in which these tasks are usually undertaken) will have lo choose one of two ways for the newly established group to conduct itself (this decision is usually made following the founding of the group):
1) The Temple/group/nexion is for the exclusive use of the External Adept, whereby members are recruited for the purpose of obtaining specific experiences.
2) The Temple/group/nexion has an Aeonic aim and as such aims to realistically guide its members toward Adeptship and beyond.
The Temple/group/nexion for the exclusive use of the External Adept has a limited lifespan, and is usually disbanded after a certain period of causal time. The Aeonic Temple/group/nexion has & Jonger lifespan and maintains a supra-personal awareness, one not limited to the ego of those who run it. When the External Adept reaches the end of their stage, they may experience a different and more profound state of consciousness, an appreciation for being a member of a living tradition, as to die for a common Logos.
well as a deeper insight regarding the Aeonic importance.

Corpus Secuntra
127 yf

Notes and Stages of The SevenFold-Way

Aim:
Essentially three fold: a) Initiation; b) magickal Adeptship; c) fulfillment of individual wyrd and potential.

Stages:
1) Neophyte; 2) Initiate;3)External Adept; 4) Internal Adept; 5) Master of Temple/Mistress of Earth; 6) Magus/Magistra; 7)Immortal

Note: Initiates are sometimes known as ‘Novices’, Neophytes as ‘Oblates’. External Adepts as ‘Professed Brother/Sister’; Internal Adepts as Priest and Priestess; a Magus as ‘Grand Master’.

Neophtye:
Tasks: Study of Esoteric tradition as given in Order MSS – particularly Black Book, Naos, Azoth and ‘Fenrir’. After this preliminary study (c.l month) undertake ritual of Self-Initiation [Black Book] and construct simple form of the Star Game [Naos].

Initiate:
Tasks: Study septenary system in detail [Naos etc.] and begin workings with the spheres and the pathways. Study and use of Tarot.
Undertake hermetic workings/rituals for specific desires/personal requests.
Continue with study and use of Star Game – relating the abstract symbolism to the Tree of Wyrd, septenary etc.
Set a demanding physical goal [e.g. running 20 miles in 2.5 hours or less or cycling 100 miles in less than 5.5 hours or walking 32 miles in less than 7 hours: it must be one of these] train and achieve it.
Seek and find a companion and Initiate this individual [Black Book] and then undertake the workings with the spheres and pathways with this person.
Begin to teach this individual the Star Game, and use the game together.
Undertake the Grade Ritual of External Adept.
*The first stage is the awakening of the darker/unconscious aspects within the psyche. These aspects/energies are identified with in the rite of Initiation and then symbolised in the workings with the spheres and pathways following Initiation. These workings give

practical experience of the darker forces/energies. The Star Game begins the process of objectifying these energies in a more conscious way: giving greater insight and control. and this is the beginning of self-awareness since the Tree of Wyrd is symbolic of individual consciousness. both unconscious/acausal (‘sinister’) and causal. as well as representing the forces/energies beyond the individual psyche.
The setting of a physical goal. by the Initiate, and the training to achieve it. is important because it enhances the vitality and developes personal qualities important to the magickian: determination, elan and so on. This task must be undertaken, for without it, the Initiate stage is not complete.
The seeking. finding and working with a companion begins the confrontation with the ‘anima/animus’ energies/archetypes resulting in practical experience of them as well as enabling the use of sexual magickal formulae [qv. ‘Rite of Nine Angles’, etc.]. This is a very important part of developing self-awareness, and the ‘ritualized’ setting enables both practical experience and the possibility of developing self-insight. (This ‘ritualized’ setting is first the workings with the spheres and pathways, use of Star Game, and then later the organization of a Temple [see below].)

External Adept:
Tasks: Organize a magickal group/Temple for the performance of ceremonial rituals as given in the Black Book – the Ext. Adept as the ‘Master’/Mistress of this Temple, the companion as the ‘Mistress/’Master’.
It is the task of the new External Adept to find suitable members, Initiate them and so on. Regular sunedrions should be held [Black Book, for details. The Ext. Adept is called a ‘Choregos’ while running the Temple.].
After the group has been run for c. 3-6 months, the Ext. Adept should set another but more demanding physical goal, train and achieve it. [For example, running a marathon in less than 3 hrs (men) or 3hrs 30 (women); cycling 100 miles in less than 5 hrs (4:45 if really determined) or walfing 50 miles in 13 hrs.]
After running the Temple for between 6-12 months, choose a Priest and Priestess from the group to run the Temple while the Grade Ritual of Internal Adept is being undertaken.
¤Notes: The titles assumed by the Ext. Adept, the companion and those appointed ‘by the Ext. Adept to positions within the Temple such as Priest and Priestess, are purely honourary, and do not signify the achievement of the magickal grade associated with that title in the ‘Seven Fold Way’. It is one of the tasks of the Ext. Adept

(‘Choregos’) in running the Temple to appoint suitable members to fulfill the positions required by rituals (e.g. Priest, Altar-Priest, Thurifer and so on). It is up to the Choregos whether to inform members that the Temple is organized as part of the tasks/training of an Ext. Adept in the sinister path. If the Choregos decides to do so inform the members of this, then those members, should the Choregos so wish, may also begin to follow the tasks of the Seven Fold Way as above: the Choregos always keeping a step or two (in terms of Grades) ahead of them. No one can be appointed to the Grades themselves: not even by a Grand Master – the Grades must be achieved by each and every individual, the only exception being Initiation. Initiation may be given, according to the ceremonial ritual [Black Book] by anyone of the grade of External Adept and above who organizes a Temple, provided that the Initiate completes the initiate tasks as above.
The final task of an External Adept is to prepare for and undertake the Grade Ritual of Internal Adept.
*The tasks of an External Adept develope both magickal and personal skills. The organizing and running of a Temple brings further magickal experience as well as enables several archetypal roles to be lived, this living vitalizing (partly through the energy of the archetypes) the individual, enabling greater magick. One of the roles is that of the ‘shadow’ – the sinister magickian adept at ritual. The personal qualities developed include manipulation, the charisma of power and sexual/material pleasures. There is also a growing self-awareness, and understanding of archetypal energies as well as the further confrontations with the anima/animus. There may also be glimmerings of the unique wyrd of the individual – a wyrd revealed through the ritual of Internal Adept.

Internal Adept:
Tasks: Depending on the wyrd of the individual, either continue with and expand the Temple (training Initiates in the Seven Fold Way and so on) or begin the personal tasks revealed by the Grade Ritual.
Study of and training in Esoteric Chant [Note: this may be undertaken earlier, by an Initiate or External Adept if an aptitude exists and someone of or above the Grade of Internal Adept is willing to give instruction.].
Study of Advanced Star Game and esoteric, aeonic aspects of both forms of the game [‘cliology’ etc.].
Preparation for and undertaking of Nine Angles rituals: ‘natural’ and/or ‘chthonic’ according to desire.
Further training of companion up to and including Grade Ritual of Internal Adept, if required. Prepare for and undertake Grade Ritual of Abyss.

Master/Mistress:
The fundamental tasks of this Grade are three-fold: the teaching to suitable individuals of the Seven Fold Way either on an individual basis or via an organized Temple; the performance of Aeonic magick, and development of proficiency in the Star Game, particularly the advanced form.
Some may opt to specialize in a particular field.

¤General Notes:
The Initiate stage lasts between six months to a year. The External Adept stage lasts from one to three years. The Internal Adept stage lasts from three to seven years.
Fundamental books, manuscripts etc:
• The Black Book of Satan [Re-issued 1989 ev: a complete guide to sinister ceremonial rituals and organizing a Temple] 63 pages
• Naos [A guide to hermetic workings, basic septenary system and the Star Game] 65 pages
• Azoth[An introduction to more advanced septenary workings] 38 pages
• Falcifer [A fictional account of noviciate training] 103 pages
• Temple of Satan [A fictional account of confrontation with anima/aminus in a sinister context] 109 pages
• Advanced Star Game 5 page MS
• The Forbidden Alchemy 4 page MS [Note: published in ‘Fenrir’ no.8]
• Rite of the Nine Angles (and other Order MSS)

Insight Roles

As stated in several esoteric Order MSS, the Satanic novice is expected to undertake experiences in the real world. This is above and beyond the tasks mentioned in the various guides to the 'seven-fold Way', which guides were intended for publication and thus did not contain the secret tasks. These secret tasks are outlined in the MSS 'The Secret Tasks of the Sinister Way.' One of these tasks, undertaken by an Initiate, is an 'Insight Role'.

An Insight Role is in effect an extended magickal ritual and involves the individual living in a certain way and striving for a specific (often non-esoteric) goal. It involves playing a specific 'role'. The novice is expected to learn from this experience. It is important that the novice identifies with the role to the extent that friends/associates and those the novice is brought into contact with by virtue of that role do not realize the novice is playing a 'role'. For the duration of the Insight Role, the task of that role should be the main interest/occupation of the novice. Insight Roles, as a technique, have been used by Satanic novices for at least a century, and this technique has as its primary aim the gaining of self-insight by the novice using the technique. The technique also developes certain skills – some magickal, some involving the gaining of Satanic judgement and insight. Expressed simply, Insight Roles develope Satanic character.

Until quite recently, Insight Roles were wide-ranging and also exceptionally difficult to undertake – the novice was expected to undertake a role which was the opposite of what they considered their own character to be. [qv. the now deleted Order MS 'Insight Roles' I &II]. The technique, however, has been recently revised by the Grand Master representing traditional groups. In this revised form, it is an extremely effective noviciate technique, although (like all genuine esoteric techniques of Satanic magick) it is still difficult to undertake and still requires a genuine Satanic commitment from the novice. Like the Sinister Way itself, it is not for the dilettantes or the imitation 'Satanists' who merely wish to play at being Black Magickians.

One essential aspect of an Insight Role is that it requires the novice to change their life-style and usually their place of residence. Another, is that it tends to isolate them from non-Satanists. Third, it often brings them into conflict and confrontation – with others, and themselves. Fourth, it tests them – forcing them to find inner strengths and reserves. Or, of course, it destroys them – or makes them renounce their Satanic quest and vows. All these are necessary. All Insight Roles are demanding; some are physically dangerous. All force the novice to make choices- to learn. All, when successfully undertaken, build self-confidence and thus character. All, in brief, express Satanism in action.

The novice is expected to make his/her own choice from the roles outlined below. It must be understood that: (a) only the roles listed below are actually Insight Roles, so the choice must of one of them; (b) the completion of at least one of these roles is necessary before the Internal Adept rite can be undertaken.

It is usual for the novice to undertake an Insight Role following Initiation and after the completion of the tasks outlined in the MS ‘The Seven Fold Way A Comprehensive Guide’ (i.e. after completion of the tasks associated with the stage of Initiation and before undertaking the rite of External Adept).

However, if the novice Wishes, an Insight Role can be undertaken when he/she is an External Adept and has completed all the tasks of an External Adept (such as running a Satanic Temple for a certain period of time). Generally, it is advisable for the novice to undertake a role before External Adept. Further, should the novice so desire, two Insight Roles can be undertaken, one after the other. This is an interesting experience – but requires a demonic commitment.

During some of the roles, the novice should try and keep their Satanic views and beliefs secret, and become in fact a shape-changer, a chameleon.

The Roles:

1. Either by foot or by bicycle or by accepting lifts, travel alone around the world, taking between six months to one year (or more). You must live frugally, and carry with you most of what you need. You should travel to as many countries as possible, the more remote the better and expect sometimes to find work to enable you to travel further.
2. Become a professional burglar, targeting only victims who have revealed themselves to be suitable (e.g. by testing them – qv. the Order MSS dealing with victims etc.). The aim is to specialize in a particular area – e.g. Fine Art, jewellery – and become an 'expert' in that area and in the techniques needed to gain items.
3. Undertake the role-of extreme political activist and so champion heretical views (by, e.g. becoming involved in extreme Right-Wing activism). The aim is to express fanaticism in action and be seen by all 'right-thinking people' as an extremist, and a dangerous one.
4. Join the Police Force (assuming you meet the requirements) and so experience life at 'the sharp end' and being a servant of a higher authority.

All roles should last for at least six months and all must be completed (i.e. you leave them) before the end of eighteen months. All the roles will by their very nature test your Satanic Views and beliefs and thus your desire to continue along the sinister way. All will expose you to difficulties. Once the choice is made, it is up to you to find means of undertaking the role – e.g. in the case of joining the Police, finding reasons why which will convince a selection panel; in the case of becoming a burglar, finding someone to buy your stolen items and so on.

The essence of these Insight Roles can be succinctly stated: Incipit Vitriol.

Notes on Naos

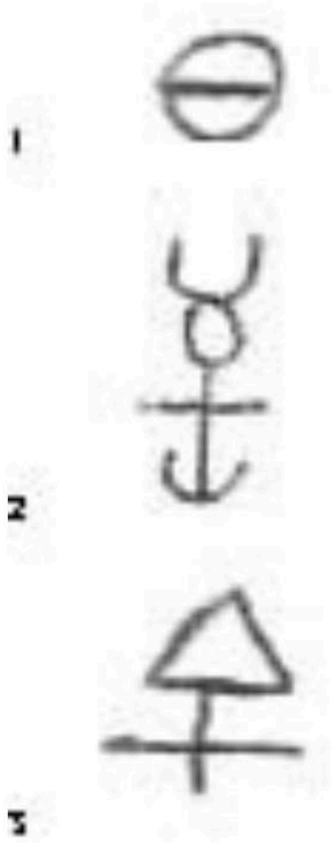
Physis is divided into seven stages and these seven stages may be regarded as representing the varying degrees of insight attained. In terms of traditional magick, the stages represent Initiation, Second Degree Initiation, External Adept, Internal Adept, Master/Mistress (or High Priest/Priestess), Magnus and Immortal.

Each stage is associated with a sphere of the Septenary ‘Tree of Wyrd’ and some symbolic. For example, the first stage is the sphere of the Moon and is associated with Quartz, the alchemical process ‘Calcination’, the word ‘Nox’ and the three Tarot cards 18 Moon, 15 Lucifer, and 13 Death. Each sphere is regarded as tripartite in nature, representing the unconscious aspect1, and the ego aspect2, and the self aspect3. These aspects represent the gradual evolution of the ‘energy’ of the sphere since each sphere may be regarded as archetypal in nature – the three Tarot cards showing the aspects of the archetype. Appendix I gives the details of the seven spheres – their attributions and so on.

Physis is essentially a means which enables an understanding of the forces associated with each sphere: an experiencing of those forces associated with each sphere: an experiencing of those forces as they are in themselves enabling what Jungian psychology understands as the ‘withdrawing of projections’. This withdrawing creates the ‘self’ from the ‘ego’ – it is an expansion of individual consciousness, and represents what is often known as enlightenment.

The means of Physis are the Grade Rituals associated with each sphere, and the Star Game. The Grade Rituals are practical tasks, essentially two- fold in nature. The first part consists of a series of studies, meditations and the achievement of certain personal goals specified according to the sphere associated with the particular Grade Rituals, while the second part is the performance by the individual of a very specific ‘ritual’. This ritual is simple in both form and content. Ritual here means a method of undertaking something in which the details are faithfully repeated. This faithful repetition is important, because by following the procedure exactly the required changes in consciousness are produced.

In the early stages the seven-fold Way is easy, but it gradually becomes more difficult, demanding a great deal of commitment. Genuine Adeptship and enlightenment must be worked for – they are attained, by the individual, and never given as gifts.



The first two stages may be said to represent a confrontation with the shadow aspect of the psyche of the individual – and an integration of this aspect followed by transcendence, giving thus a new synthesis. The third stage may be said to be a confrontation with what Jung has called the ‘anima/animus’: the power and fascination of love, eros. The fourth stage represents the emergence of the ‘self’ from a fusion of ‘ego’ and ‘unconscious’. The fifth stage represents the development, within the individual, of wisdom – an understanding beyond the self.
Each stage has an alchemical process associated with it, representing the means and the insight attained: for example, the process for the second sphere, Mercury, is Separation – and the form this takes is ‘indulgence’. The Grade Ritual associated with this stage is in a sense a symbolic representation, psychological terms, of the alchemical process.
Those who wish to follow the seven-fold Way should undertake the Grade Rituals in order, beginning with that of the first sphere – Initiation.
Each stage of the seven-fold Way provides you with both personal (i.e. ‘emotional’) and magickal experiences, and these experiences are consolidated during the next stage. In short, the stages provoke, by their nature, self-insight, and this insight is a gradual process of learning.

III TAROT

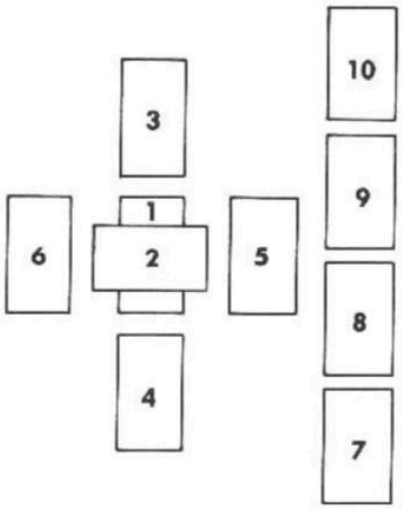
Every initiate should draw and paint (or at least commission such from a good artist) their own Tarot pack, using the guidelines given later in this chapter.

To read the cards for an individual, the individual cards are seen and interpreted in relation to the others around them. This is done because the cards are symbols of how certain energies have, are and maybe influencing the person for whom the reading is being done – and these energies are never static, or in isolation.

The essence of initiated readings is empathy: an awareness of the energies within, around and external to the individual, and the cards are used to ‘focus” these energies in consciousness. To aid this, the setting of the reading should be imbued with magickal anticipation. This is easily achieved – for example by using one candle – having no other persons present than the individual foe whom the reading is being done, laying the cards out on a black cloth kept for this purpose, burning one particu- lar incense whenever you do a reading (and never using that incense for any other purpose). Ideally, the room/area where the reading is undertaken should be quiet and calm.

Two types of card layout may be used. These follow you shuffling the cards in a mindful, calm way after which the client cuts the pack three times, laying each cut beside the other. Choose which cut you feel is appropriate and use the cards in that pile, starting with the top card.

The first layout is the ‘Celtic’, the second the ‘Septenary’.

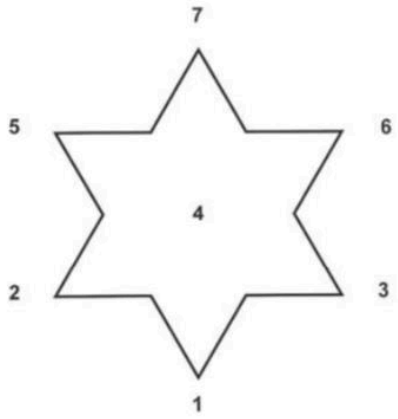


In this, the second card is placed across the first.

1. Represents the client.

2. The predominant influence which is acting against them, ‘crossing’ etc. 3. Is what is in the distant past (which may be an unconscious influence over the present).
4. The recent past (and also the subconscious energies).
5. The present.
6. The immediate future. 7, 8, and 9 the future at intervals, and 10 the outcome
There are also other influences which must be considered. 4, 6, 9 and 10 are how positive energies flow (via 2) – 3, 6, 8, and 7 the negative ones. 3-2-10 are how the unconscious influences can be made conscious (i.e. controlled or circumstances altered) in a positive way. 5-2-7 is how the present will evolve to enable 10 to arise – or conversely, how to prevent 10 arising
In undertaking a reading two important principles should be understood. First, the interpretation of each card is not rigid – the meanings suggested by each card should arise in your mind naturally, that is, they should be intuitive and spontaneous. For this reason, ‘book’ interpretations and of particular cards must be avoided. This intuitive approach enables the cards to be used correctly – as mediums to awaken the psychic faculties.
The second principle, is to have all the cards upwards: there is no meaning in ‘reversed’ cards – because what is ‘reversed’ is covered by the ‘unconscious’ patterns/flow considered in each reading.

2) Septenary



Here the cards are related to the planetary/sphere aspects – e.g. 5 is the sphere associated with Mars.
These relations (in terms of energies) should be consider as well as the following:
1. Are unconscious factors, 2 en 3 the past (and the unconscious becoming more conscious);
4. The present, 5 en 6 the immediate future and beyond, and 7 the outcome.
In addition, 1 – 2 – 5 are negative elements/energies; 1 – 3 – 6 positive. 1 – 4 – 7 what needs to be done to bring 7 (or, again, prevent it from arising). In both this and the Celtic pattern all combinations should be seen as how energies flow and change, or become altered through the other influences present. Intuition should enable the practical manifestation of these energies to be understood – e.g. a particular influence might represent an actual person or event in the client’s life.

THE SINISTER TAROT

The Major Arcana has twenty-one cards, and there are eleven cards in each suit – the four ‘Court’ cards (High Priest, High Priestess, Warrior and Maiden), the ace and six others numbered two to seven.

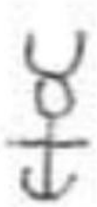
There are four suits: Wands, Pentacles, Swords and Chalices, each having many attributions, some of which are listed below.

High Priest	**High Priestess**	**Warrior**	**Maiden**
Sylphs	Gnomes	Salamanders	Undines
West	South	East	North
Air	Earth	Fire	Water
Capricorn	Cancer	Libra	Aries
Wands	Pentacles	Swords	Chalices

These four are symbolized, in each suit, in the same general way (see table below) – the variants depending on the suit. For instance, the card the High Priest of Wands would depict the Priest holding a wand, while the card the High Priest of Swords he would bear a sword. The predominant color of the card would depend on the planetary attribution.

Wands is Mercury, Pentacles is Moon, Swords is Sun And Chalices is Venus.

This means that for Wands the color is Yellow (the Unconscious aspect),



_____Merging to Black (the Ego aspect)

The Major Arcana

0 – The Fool

Brightly clad young man stand on the edge of a cliff, looking upwards. He is holding a flute as if ready to play and a dog is biting at his heel. Above his head a beautiful butterfly hovers. A crescent moon is in the twilight sky.

1 – The Magickian

A young man wearing a black cloak stands beside an altar from which incense is rising. On the altar are a golden chalice and a tetrahedron. Around him are flowers (some of which are trampled) and in the background, stars – the constellations of Leo and Virgo. His left hand is held down, pointing to Earth while his right is raised and holds a wooden wand, carved (in runes) with the word ‘Desire’. Around his neck is an inverted pentagram.

2 - The High Priestess

A beautiful young woman who is naked stands beside a tetrahedron on a mountain ledge. Behind her is a small entrance to a cave which is suffused with a violet light. She wears a crescent moon headdress. Small flowers cling to the bare rock. In the valley below the ledge is a river, while cirrus clouds fleck the blue sky.

3 – Mistress of Earth

A mature woman of beauty, naked from the waist up. She is seated on a rock and in one hand holds a hazel wand whose upper end grows a flower. On her right side sits a swan which is piercing its own breast from which blood drips to feed its three young who gather round. On the other side sits an eagle, while around, human skulls lie with flowers growing through them. To the left are trees, their limbs like arms, and in the distance, a valley and mountains.

4 - Lord of the Earth

A man in crimson robes lined with purple stands overlooking a forestand the distant sea over which the sun rises. He rests his left foot on the body of a man in a white, bloodstained cloak from whose chest a sword is protruding. The dead man has the same face as the standing figure. A wolf is sitting beside the dead man, looking up at the standing figure above whose head flies an eagle. In his right hand the standing figure holds a tetrahedron which is glowing indigo and red.

5 – The Master

A man dressed in black wearing a scarlet cloak fastened by a silver chain stands beside a large tetrahedron. Inside the tetrahedron a young man and a young woman, both naked, are kneeling and embracing. The background is dark, except for a high arch way through which a dim light enters the chamber – the tetrahedron being in the center of the chamber. The man is bearded and smiling slightly.

6 – The Lovers

A young man and a young woman, both naked, stand facing each other holding hands. They stand in a glade of trees within a circle of stones. The woman wears on her head a garland of flowers. Outside the circle of stones, a sword, dagger, robes and chalice lie as if discarded – while in the center a small wood fire burns. In the sky is a full moon. Around one of the stones, a snake lies coiled.

7 – Azoth

A strong man dressed in animal skins stands grimly beside a plinth on which is a large, glowing sphere. In the center of the sphere is a blackness where stars shine. The man is guarding the plinth, and carries an axe and a club. He holds a wolf on a chain which is snarling at the white-robed woman walking toward the plinth bearing an offering of incense in a thurifer. In the distance, the sun is setting and a crescent moon hangs in the sky. The ground is like red, stony desert and behind the woman is the faint outline of a green dragon.

8 – Change

A masked woman dressed in green (flecked with blue) stands beside a large Septenary Star Game. She is holding one of the pieces in her hand as if to place it on a higher board. To the left is a verdant garden; to the right, a desolate plain baked dry by the yellow sun – the Star game lies on the boundary. The woman is smiling. One of the pieces of the game has fallen onto the plain and from it a butterfly is emerging.

9 – The Hermit

A bearded man dressed in brown with a leather belt from which hangs a purse, stands on a ledge among snowy mountains. He looks into the distance. In one hand he holds a staff, and in the other a crystal which is glowing. At his feet a wolf lies asleep.

10 - Wyrd

A large ash tree whose branches make a canopy. Three women in long green dresses stand around a small pool of bubbling liquid. One of the women is smiling and throwing small glowing spheres into the liquid. Another holds a snake which is coiled around her hand, while the third looks intently into the crystal tetrahedron she holds in her hands. Behind the tree a hooded figure stands, shielding his face with his sleeve and hand

11 – Desire

A naked woman stands beside a lion. Her hand rests on its head; her other hand holds a golden chalice from which drops of white liquid fall to the ground. Where they touch the earth, flowers grow, while around is a red-orange rocky desert. The sky above is a deep blue, except for the distant horizon, which is red-yellow, as before sunrise. Near this horizon, a brilliant star is visible.

12 – The Hanged Man

A young man lies upside down, hanging from the branch of an oak tree by one foot. His clothes are green, and from a leather purse which is attached to his belt small spheres are falling to the ground. One of his eyes is closed, and from it a few drops of blood fall. A serpent lies near the base of the tree, and a raven flies nearby. The earth around is flat and barren – orange-brown in color.

13 – Death

A pile of human skulls, forming a pyramid, lie near the edge of a cliff. Below, is a valley with a river and beyond, a forest burning, darkening the sky with smoke. The sky near the cliff is bright blue. Near the skulls, a torn black flag bearing an inverted pentagram flutters in the breeze. Beside the banner, a tall beautiful woman with flowing blonde hair stands with her arms folded looking toward the burning forest. She wears light Greek armor and a bow is slung across her back, while a quiver of arrows is attached to her belt. Beside her squats a dwarf dressed in bright clothes. He is grinning and wiping his blood-stained knife on his sleeves. 14 - Hel

A stern faced woman, pretty except that one of her eyes is shriveled, stands beside a dark lake enclosed by trees. She wears an almost transparent white robe which emphasizes her beauty of body. She is throwing small multi-colored crystal spheres into the lake at whose far end is a

man's head, just visible above the surface. An expression of horror is on the face. In the sky is a rainbow and a hovering bird of prey.

15 - Lucifer

A handsome man is standing naked on a dais below which stand a young man and a young woman embracing. They are both naked. The handsome man holds a broken chain in on hand, and flames of fire in the other. Beside him is a snarling wolf, and on the other side an older bearded man holding an animal horn. An inverted pentagram is inscribed on the dais, while beside it lies a broken human skull out of which a beautiful flower is growing. Above the flower is a butterfly.

16 – The Tower

A castle rears up among rocks. One of the higher towers is struck by lightning and from it falls a man. The lightening has shattered some of the stone of the tower which falls toward the ground. The sky is dark. A young woman, dressed in white, stands near the gate to the castle, looking toward the tower and smiling.

17 – The Star

A beautiful naked woman with long flowing hair is crouched beside a stream, pouring liquid from the chalice in her hand. The stream is in a valley, surrounded by mountains. Downstream, it is fertile with trees, flowers and shrubs. Upstream, all is rocky and barren. The sky is bright blue containing a pattern of seven stars which form an inverted septagon.

18 – The Moon

A yellowish desert path leads toward two crumbling, ornate towers. Desolate mountains are in the distance. Inside the towers, are two indistinct hunched shapes with glowing eyes. Between the towers, and on the path, a large book lies half-buried in sand. Several scorpions are on and around it. In the foreground is a dried-up water hole beside which is a camel's skull, and from one of the cracks a snake is slithering.

19 – The Sun

A brilliant, golden sun is rising behind snow-capped mountains around which an eagle swoops. In the foreground is a plain containing a circle of nine stones in which black robed figures dance around a fire. Near the circle is a hole in the ground from which the head of an imp is visible, watching the dancers and smiling. Beyond the stones is a path toward the mountains on which a bearded man is walking, holding a staff. His back is almost to the dancers.

20 – The Aeon

A bearded man sits at a table opposite a woman in a semi-transparent red robe. The man is dressed in black. On the table is the Septenary Star Game. To the left are the crumbling remains of a stone building, some areas of which are covered by ivy and grass. To the right is a tall, jagged stone. The man and the woman are looking toward the distance where a full moon and some stars are visible above the horizon. A burning city is indistinct on the horizon. A rent has appeared in part of the night sky and through it Dagon-like shapes are emerging.

THE STAR GAME

Introduction:

The Star Game has three main functions: (1)
It develops certain higher levels of consciousness
(2)
It is a new form of magickal working appropriate to the twenty-first
century and beyond; and
(3)
It is an aid to developing certain magickal skills – adding mindfulness,
concentration and visualization. In addition, it contains the whole esoteric Septenary tradition, as well as being simply a ‘game’ that can be played to a conclusion against an opponent.

The first of the aims detailed above involves, in part, a new way of thinking – for the Star Game develops the capacity to think and understand in symbols. This ‘thinking’ however is not the rational, causal, logical type associated with ‘science’. It is rather the intuitive or ‘wholistic’ type – the poetic/mystical/magickal which sees connections between things, which brings insight and understanding through breadth. Yet, in tandem with this, it develops the qualities which also lay at the foundation of our conscious development as rational beings: the critical, analytical faculty which is so often lacking in some who study the Occult in general and magick in particular. In short, the Star Game is a tool – to be used according to the desire of the user. To learn the Game, even as a ‘game’ takes time and a certain mental effort. Like all genuine magick, it is not intended for the idle or the dilettantes.

Those who are seriously interested in learning the use of this esoteric tool should first construct the Septenary game, and practice playing it, either alone or with an opponent, for some time. Then, they should study its magickal symbolism – the seven boards as the seven spheres of the Tree of Wyrd, the black and white pieces as ‘light’ and ‘dark’ (or causal and acausal) personal and cosmic energies, the changes of these pieces over the boards as the changes in individual psyche/Earth-bound/cosmic energies and so on – and then should they wish, undertake magick using it. Those who wish to go further, should study the aeonic attributions and then, should they wish, construct and learn to use the advanced form of the game. Those who do this will have the satisfaction of belonging to an elite: of being at the very summit of our conscious evolution. It will then be up to them whether they take the boundary ever higher. All genuine Black Magick is an act of defiance against the restrictions imposed by the mediocre and the cowards, and in this sense (as well as others) the Star game is an act of supreme Black Magick. It is a comment on the mediocrity of the present that only a few will understand this statement.

The Boards:

There are seven boards, placed one above the other in a spiral and which form a representation of the Septenary tree of Wyrd. Each board consists of nine white and nine black squares (see fig.1).

Each board is named after a star.

The Pieces:

One set of pieces is white, the other black. Each set consists of twenty-seven pieces, and these are formed from three lots of nine. Thus, each player ('black' or 'white') has the following pieces.

⊖ (⊖)	⊖ (☿)	⊖ (☤)	☿ (⊖)	☿ (☿)	☿ (☤)	☤ (⊖)	☤ (☤)	☤ (☿)
⊖ (⊖)	⊖ (☿)	⊖ (☤)	☿ (⊖)	☿ (☿)	☿ (☤)	☤ (⊖)	☤ (☤)	☤ (☿)
⊖ (⊖)	⊖ (☿)	⊖ (☤)	☿ (⊖)	☿ (☿)	☿ (☤)	☤ (⊖)	☤ (☤)	☤ (☿)

The pieces represent combinations of the alchemical symbols ⊖ , ☤ and ☿ where ⊖ is alchemical salt, ☿ alchemical mercury and ☤ alchemical sulphur *(see Esoteric Meaning of Star Game, below, for the significance of the symbolism)*.

An alternative form of symbolism may be employed thus: ∝ as ⊖ ; λ as ☿ and ω as ☤ . This symbolism is more 'abstract' than the alchemical one, and has the advantage of being easier to write on whatever material is chosen to make the pieces – for example, cubes of wood, or small circular counters, painted with the appropriate symbol.

Whichever of these two forms of symbols are used, it should be stressed that symbols must be employed, the essence of the game is the symbolism: like a chess piece, it frees the mind and enables connections to be seen, moves made, pieces transformed and so on.

The Position of the Pieces:

Six pieces are placed on Sirius (two sets of ⊖) for white, and six for black, as in fig.2.

Arcturus has three pieces for white, and three for black as in fig.3. Antares has six pieces for white, six for black – two sets of ☿ pieces placed in the same pattern as the ⊖ pieces on Sirius: i.e. on the same squares.

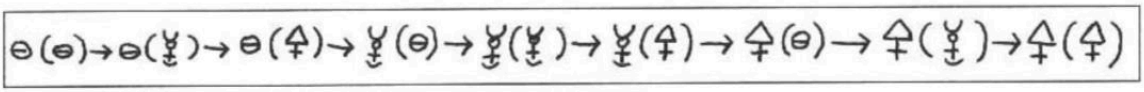
Mira has no pieces on it. Rigel has the remaining three pieces of the ☿ sets, placed as the ⊖ pieces on Arcturus.

Deneb has six pieces of white, six of black, all from the ☤ set, placed as the ⊖ set on Sirius.

Naos has the remaining three pieces of the ☤ sets, placed as the ⊖ set on Arcturus.

The Moves:

Each piece, when it is moved, is transformed into the next piece in the sequence, according to the following pattern:



Thus, a ⊖(⊖) when it is moved, becomes a ⊖(☿) piece; a ☿(♃) piece becomes a ♃(⊖)piece, and so on. When a ♃(♃)piece is moved, it becomes a ⊖(⊖) piece, and the sequence begins again.

The ♃ pieces (*that is*, ♃(⊖) ♃(☿) ♃(♃)) can move from any board to any other board, to any vacant square, as well as to any vacant square on the board they are already on.

The ☿ pieces (☿(⊖) ☿(☿) ☿(♃)) can move across the board they are on to any vacant square, or up or down two boards. For example, a ☿ piece on Sirius can move to either Arcturus or Antares; while a ☿ piece on, say, Rigel could move to Deneb, or Naos, or Mira or Antares, to any vacant square on these boards.

The ⊖ pieces (that is, ⊖(⊖) ⊖(☿) ⊖(♃)) can move only across a board one square at a time to a square of the same color, or up or down one board to a square of the same color. Thus, for example, a ⊖ piece on a black square on Arcturus could move to a vacant black square on either Sirius or Antares – or move across the Arcturus board to a square of the same color.

After any piece has been moved according to the rules above and placed on a new square, it is changed for the piece next in the sequence above, and when next moves, moves according to the rules for the new piece.

A ♃(♃)piece on any square on Naos may capture any piece of the opposite color on any square, except Naos. The piece so captured is removed from the board and plays no further part. After such a capture, the ♃(♃) piece becomes a ⊖(⊖) piece.

The Aim:

When played simply as a game – i.e. without any esoteric object – the aim is to occupy certain square on the Mira board according to a pattern determined by the players before the game begins.

However, pieces can only stay on the Mira board for three moves – after this, they must move: either across the Mira board (if the move is legal) [8] or to another board. The first move of the three is taken as the one that brings the piece to Mira

The first player to place pieces according to the pattern, wins the game.

The pattern most often used is given in fig.4.

Variations:

Two variations in the rule are suggested. These make the game much easier, and may be used while the game itself is being learnt. The first is to suspend the three move limit on Mira – allowing the pieces on that board to remain until they are either moved by the player or captured by the opposite player. If this variation is used, then the players can elect to allow ⏚(⏚) pieces on Naos to remain for only three moves, after which they must move, becoming thus ⊖(⊖) pieces.

The second variation is to allow the ⏚(⏚) pieces on Naos to not be able to capture pieces on Mira (this makes the game very easy indeed). To increase the difficulty, the three move limit on Mira may be re-instated.

In this context, the nine combinations are:

⊖ (⊖)	Extravert Feeling type
⊖ (☿)	Extravert Intuitive
⊖ (♃)	Extravert Thinking
☿ (⊖)	Introvert Feeling
☿ (☿)	Introvert Intuitive
☿ (♃)	Introvert Thinking
♃ (⊖)	Master of Temple/ Mistress
♃ (☿)	Grand Master (Magnus)/ Grand Mistress
♃ (♃)	Homo Galactica

Thus(⊖)may be said to represent 'Feeling';(☿)'Intuition' and(♃)'Thinking' as these terms are defined by Jung.

Further, ⊖ ( ) describes 'ego' consciousness; ☿ ( ) 'self' consciousness, and ♃ ( ) the consciousness beyond the 'self' – that is, beyond 'individuation'. In magickal terms, this is beyond the Adept – that is, the stages represented by the Grades Master of the Temple/Mistress of Earth and so on.

Readers familiar with the works of Jung will notice two things: there is no 'Sensation' type listed, and the development of the individual is described beyond the process of Jungian Individuation, which many have seen as the 'end' of personal development according to Jung's ideas.

The reason for the latter difference is obvious –magick assumes there is no limit to our potential, to our possible evolution of consciousness. The reason for the former

Esoteric Meaning of the Star Game

In general, the seven boards represent the nexus between the causal and the acausal: all evolution is regarded as a progression from the 'lower' realms of the causal to the 'higher' realms of the acausal. Thus, the progression, in magick, from Initiate to Adept to Master/Mistress is marked by the progression from Sirius *(sphere of the Moon on the Tree of Wyrd)* to Mira *(sphere of the Sun)* to Rigel *(Mars)* – see the table below.

The symbolism of the game operates on several levels, the three most important being the individual, the Aeonic *(and the associated higher civilization or culture)* and the cosmic. Just as the seven spheres and thus the seven boards of the Star Game represent the seven fundamental forms that the 'energy of Chaos' assumes according to our comprehension, so too do these three levels represent how that energy *(or, 'the Being of the cosmos' itself)* manifest itself naturally. Of course, many more levels exist, but for simplicity only these three will be considered here.

The individual level concerns how we all, as individuals have within us by virtue of being individuals possessed of consciousness, the ability to enhance that consciousness. This enhancement may be expressed in many ways – for example, it is the Jungian 'individuation', the magickal path to Adeptship and beyond – but however it is expressed it is simply represented by the re-orientation of 'psychic' elements within us and the emergence of new elements. The three basic symbols of the Star Game - ⊖ , and ☿ and ♆ - represent the basic elements from which the psychic energies are formed, when manifest on the individual level. Thus, the nine combinations of these three elements, as the pieces of the Star Game, represent the combination of the energies possible.

However, for a complete description of the individual psyche, these nine combinations are extended over the seven boards on a three-fold basis because the seven boards *(representing the seven spheres of the Septenary)* symbolize the possible orientations of consciousness: in simple terms, the seven spheres and the correspondences associated with them *(particularly the god-forms or archetypes)* are present, either latently o expressed, within each individual.

To make this clear, Jung's terminology will be used, although it should be remembered that even this is only one expression of many: the <u>most representative expression being the abstract symbols themselves</u> since these are devoid of the conflict of 'opposites' and the dogmatic/religious undertones that underlie many of the traditional expressions.

In this terminology, the seven spheres represent the seven fundamental archetypes within our psyche, according to the table given blow where the archetypes are expressed in terms of both Greek and Norse mythology: for example, mercury is the 'trickster' – Loki in Norse, Hermes in Greek. As with all such representations, these are only a guide, an outward expression of inner essence.

difference is more complex, but can be simply expressed by stating that a thorough study of Jung's 'types' shows how close are his 'Sensation' and 'Feeling' types (a thorough analysis is given in the Order MS 'Emanations of Urania') – perhaps his desire to express the psyche in terms of the quaternity which so interested him gave rise to this unnecessary extra type. As it is, the psyche can be described by the nine combinations above.

Thus, these nine combinations, three-fold (this triplicity expressing the three 'types' of consciousness – ego, self and beyond-self) spread over the seven boards, gives a complete representation of each individual psyche.

Hence it is possible, using the pieces and the boards, to magickally represent any individual uniquely – and thus a movement of certain pieces can be made, this movement being the change the person who so represents an individual desires to bring about in that individual. The Star Game thus gives the person unlimited, magickal, control of other individuals -–should that person wish to use it for magickal purposes. In simple terms, a Star Game representation of a particular person by the placing of the appropriate pieces on the appropriate boards, is a 'magickal model' of that person

– as, for example, a wax effigy is in more primative magic. To achieve this representation takes a certain practice and skill in the game, of course.

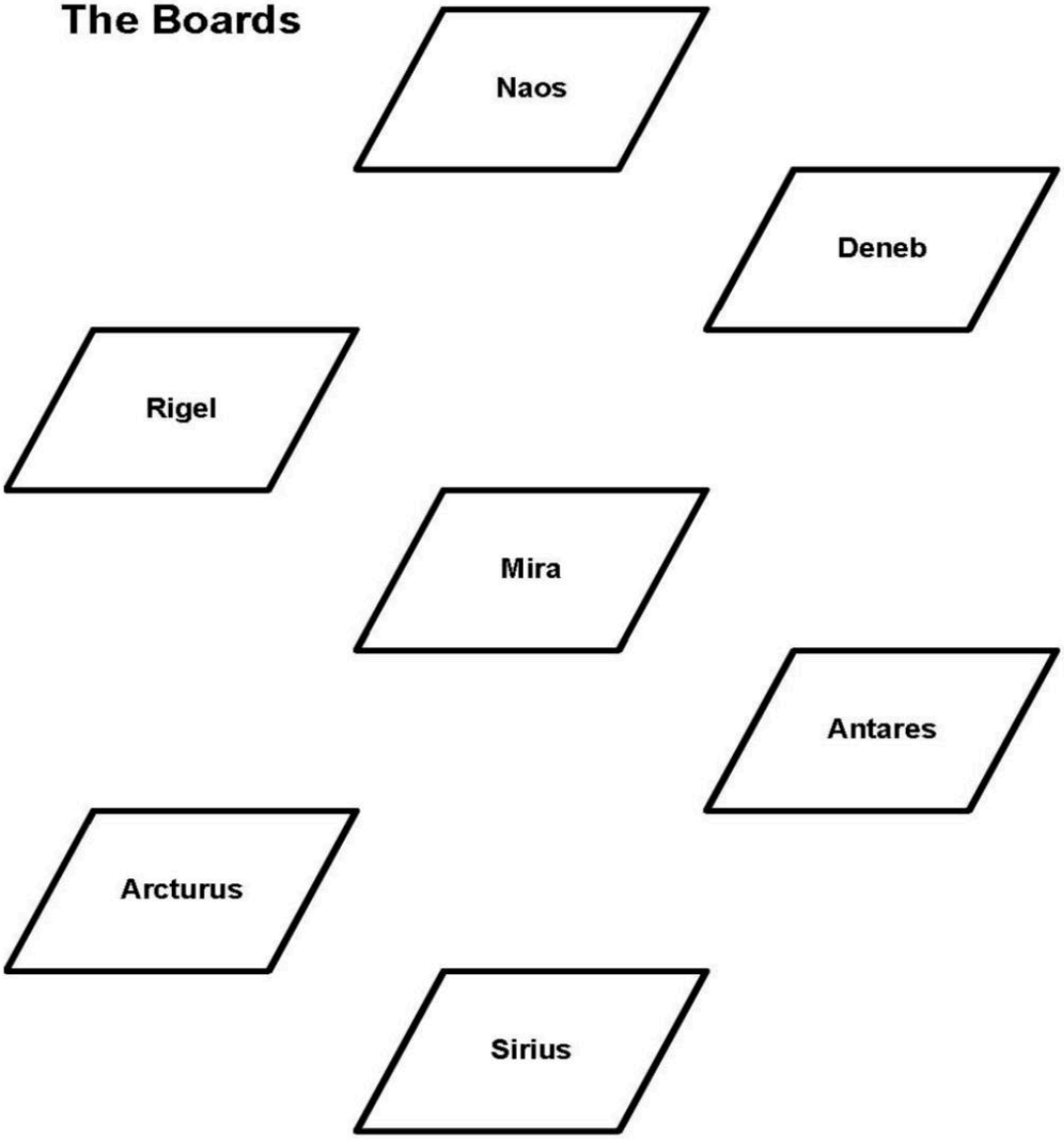
This magickal use of the game (the details will be given in Part II of this series for those who cannot wait to work them out for themselves) is however only one use of the Star Game when an individual is being represented. Beyond this practical magickal aspect, perhaps its most important use is that is enables an insight into not only oneself but also others – via the symbolism. That is, it shows connections and enables an analysis of the individual psyche in a manner as far beyond the 'psychologies' of today as modern technology is beyond the stone axe.

....

In Aeonic terms, the seven boards represent the seven fundamental Aeons which we as sentient beings may partake of. As for an individual psyche, these represent an evolution of consciousness – from the first or 'Primal' aeon (when consciousness is just beginning to arise) through the Sumerian to the present Western one. An aeon is basically a representation in archetypal/symbolic terms, of those cosmic/Earth- bound forces which shape our evolution in a mostly unconscious way. As aeons progress, we as individuals may or may not, depending on our own personal/magickal development, be aware of these forces/influences external to us – in traditional magickal terms, the crossing of the Abyss (in the Septenary, from Sun to Mars) is when these influences are consciously understood, and the 'self' finally achieves a freedom through this (often only intuitive) understanding. In the symbolic sense, a new Aeon may be said to emerge when one of the seven 'Gates' is opened. This allows acausal energy to presence on Earth, and this presencing affects the psyche of all those individuals who have not 'crossed the Abyss', the intensity of nature of this depending on various factors. The most important external sign of an Aeon, is the associated higher civilization or culture

– that is, the energy of a particular Aeon are expressed via the mechanism of a civilization. Despite the claims of the mystifiers who abound in the Occult' there have so far been only five.

The Boards



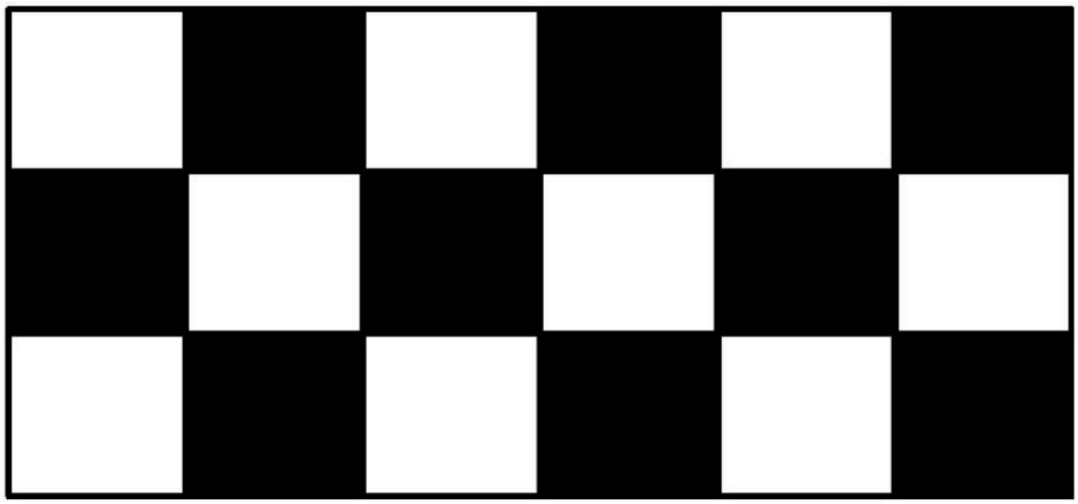
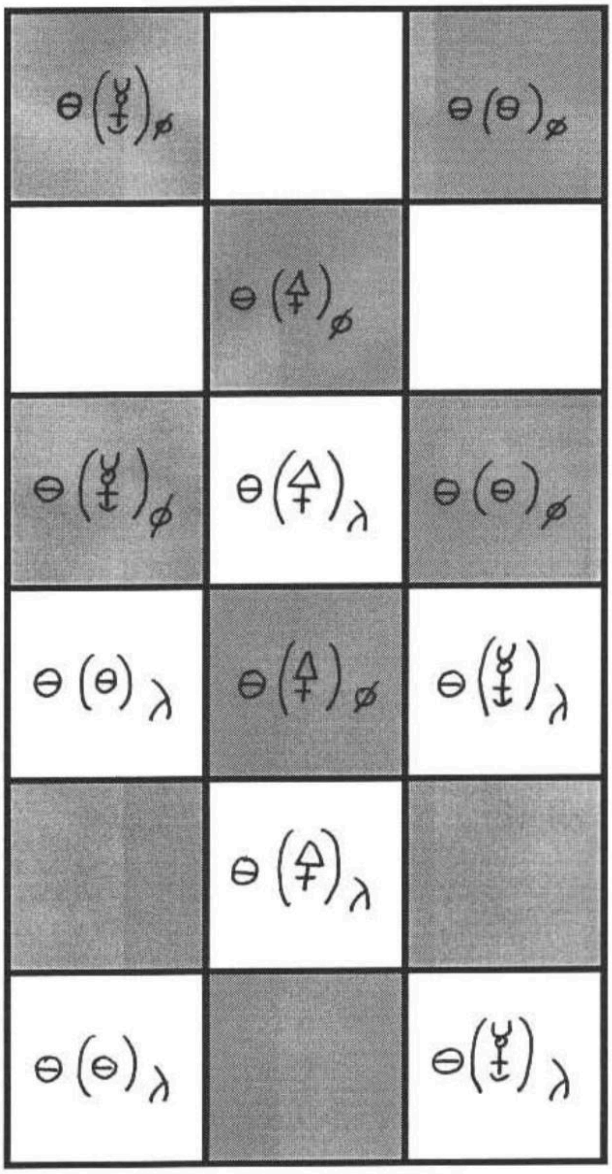


Fig. 2: Sirius pieces.

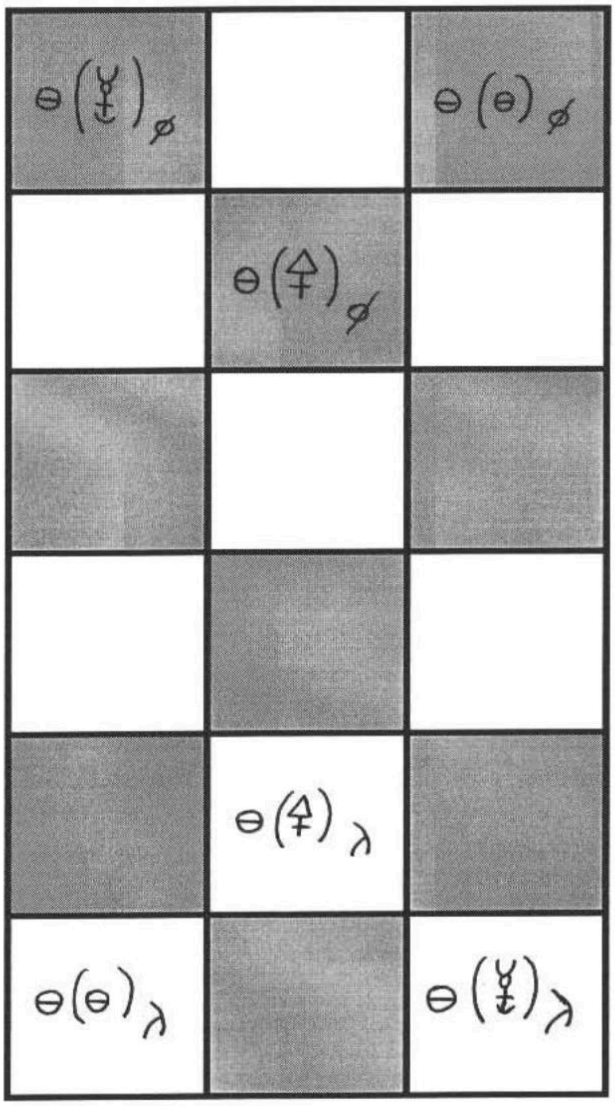


Ø = black pieces

λ = white pieces

(Ø pieces on black squares)

Fig. 3: Arcturus pieces.

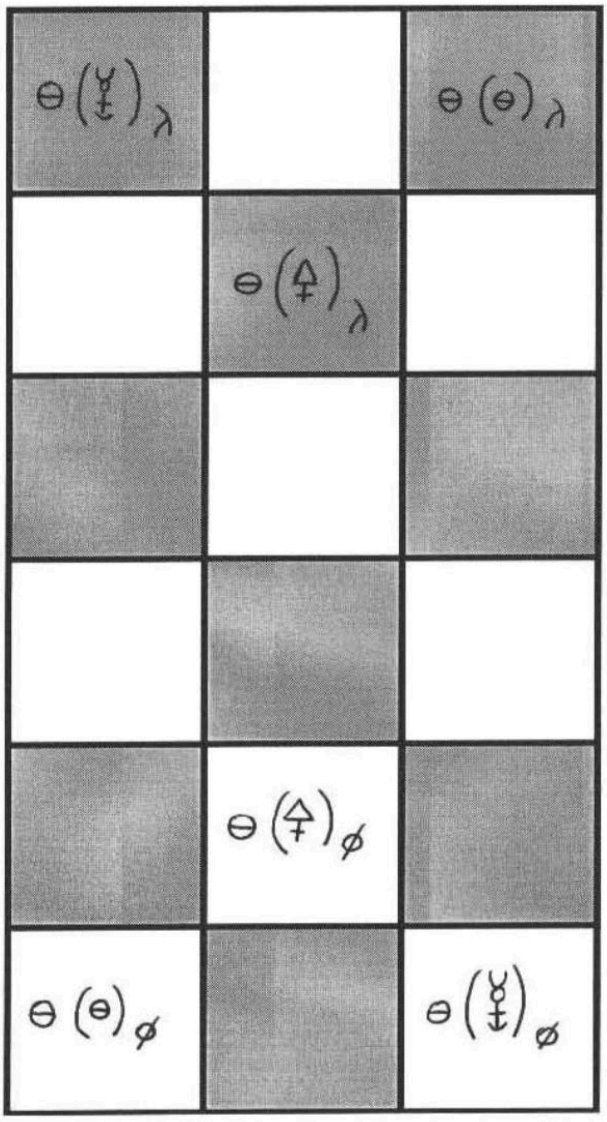


Ø = black pieces

λ = white pieces

(Ø pieces on black squares)

Fig. 4: Pattern to win.



Ø = black pieces

λ = white pieces

The Septenary Star Game – Esoteric Theory

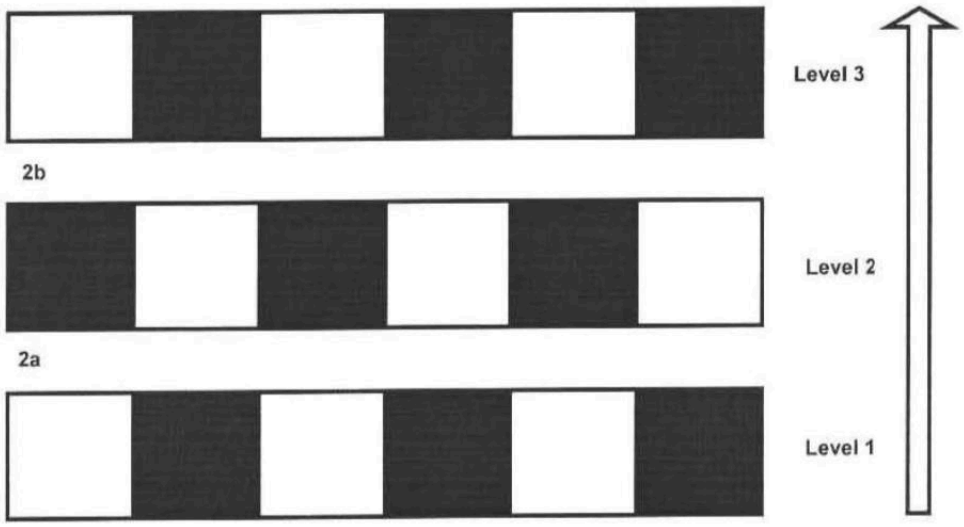
Symbolism:

The acausal space is represented by ϕ_S ; the causal by λ_S . ϕ_S is described by $\epsilon\phi$; λ_S by $\epsilon\lambda$. *kcu* symbolizes an individual; *kcu* a group of individuals of number λ ; *kcu* represents a higher civilization. $\in$ is to read 'within' or 'member' of a group/space or sub-space.

General Theory:

All life implies the coincidence of ϕ_S and λ_S . Sentient life implies $\phi_S \in \lambda_S$: this is abstracted into seven stages or levels represented by the seven boards of the game. The two sets of nine pieces represent the $\epsilon\phi$ and $\epsilon\lambda$ aspects of cosmic Change *(usually the 'black' pieces being ϕ and the 'white' pieces λ)* – or how Being becomes through Time. This expresses the interaction of ϕ and λ through modes of being - ☉ , ☿ or ♁ . Three sets of pieces are used to express the fundamental nature of such Change as aspects of time.

Each board to be a correct representation should consist of three levels as in the 'simple' form of the game – that is, each board would be a complete 'simple Star Game' thus:



However, in practice, this form of the Septenary game is not used in the initial stages because of its complexity: its mastery is one of the tasks of the Internal Adept. What follows is applicable to the 'standard' form of the Septenary game with seven boards each of eighteen squares.

Magick implies changes in λ_S via $\epsilon\phi$: the 'cause and effects' understood by science operates in λ_S via $\epsilon\lambda$.

The movement of pieces implies ϵ^{λ} and ϵ^{ϕ} and this is the essence of the magickal use of the game. ϵ^{ϕ} is represented via ♄ (or ω) moves and captures, ϵ^{λ} by the other moves. In one sense ☿ moves represent the duality associated with mercurius – possessed of both ϵ^{λ} and ϵ^{ϕ} elements.

I - kiu :

In terms of the consciousness of an individual *(since $\phi_s \epsilon \lambda_s$ for kiu represents consciousness)* the pieces are:

☉ (☉)	Extravert Feeling type
☉ (☿)	Extravert Intuitive
☉ (♄)	Extravert Thinking
☿ (☉)	Introvert Feeling
☿ (☿)	Introvert Intuitive
☿ (♄)	Introvert Thinking
♄ (☉)	Master of Temple/ Mistress of Earth
♄ (☿)	Magnus/Mousa
♄ (♄)	Homo Galactica

☉ ( ) describes 'ego' consciousness: ☿ ( ) 'self' consciousness, and ♄ 'adeptship' – that is, beyond individuation – the ϵ^{λ} goal of kiu .

Development of consciousness implies an increase of ϕ elements in a particular kiu .

To represent a particular *kiu* by the placing of pieces *(in order, for example, to work magick upon that particular kiu)* the operator must first assess the character of the *kiu* using the Septenary correspondences as a basis. In order to do this accurately, its helps if various facts about the *kiu* in question are known – such as particular interests, whether any involvement in 'esoteric' groups and so on.

Character is assessed through determining the psychological type of the individual in accordance with the above table then finding appropriate 'Tarot' images linked to the type of consciousness represented by the character.

II - *kcu*:

For *kcu* the seven boards represent the seven Aeons, and one Aeon is represented by placing appropriate pieces on appropriate boards – Sirius is the first Aeon *(the pre-Hyperborian, sometimes called the Primal Aeon),* Arcturus, the Hyperborean Aeon and so on. The coming 'New Aeon' is thus Deneb.

To represent the present Aeon the pieces should be changed from their original positions thus:

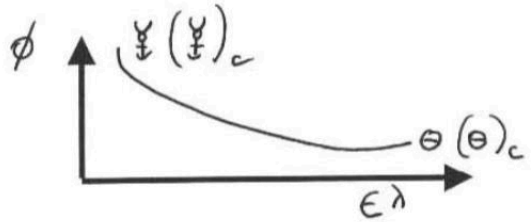
$$S\,\Theta(\Phi)_\lambda \rightarrow M\,\Psi(\Theta)_\lambda \;;\; R\,\Psi(\Phi)_\lambda \rightarrow N\,\Phi(\Theta)_\lambda$$
$$R\,\Psi(\Phi)_\emptyset \rightarrow M\,\Phi(\Theta)_\emptyset \;;\; A\,\Psi(\Theta)_\lambda \rightarrow R\,\Psi(\Psi)_\lambda$$
$$N\,\Phi(\Phi)_\emptyset \rightarrow M\,\Theta(\Theta)_\emptyset \;;\; N\,\Phi(\Phi)_\lambda \rightarrow M\,\Theta(\Theta)_\lambda$$

kiu implies *δ φλ ira ελ*: the opening of a gate, which brings *φs* to presence in *λs*, predates the beginnings of a particular *kcu* by c. 300-400 years.

All *kcu* up to the present Western have exhausted their potential by the $\Theta(\Theta)$ stage – although Φ stages *(ia ira εφ)* are possible.

$$\delta^\lambda kcu \Rightarrow \Psi(\Psi)_c \rightarrow \Psi(\Theta)_c \rightarrow \Theta(\Psi)_c \rightarrow \Theta(\Theta)_c$$

No *kcu* has ever achieved *δ φ kcu* because this requires *φio ∈ λs* where *ω»γ* and *kcu ⇒ φγ ∈ λs : kiu ⇒ φβ*. A *kcu* lasts between 1,500 and 1,200 years, declining in intensity during this time as indicated by the symbols:



$\Theta(\Theta)_c$ lasts approx. 400 years.

Each Aeon is associated with a particular higher civilization thus:

Aeon	**Associated $k_c u$**	**Date of end**
Sumeric	Sumerian	2298 BC
Hellenic	Hellenic	378 AD
Western	Western	2390 AD

ϕ_s is expressed via $k_c u$ *(and in general $k_n u$)* for $k_c u$ as an 'ethos' both exoteric and esoteric *(which quite often only Adepts understand since the esoteric ethos is the essence hidden by the exoteric ethos and is often revealed via 'the Abyss').*

It is important to understand that the most important and practical aspect of an Aeon is the associated higher civilization – magickal Aeonic workings shape the ethos of this during the transition period between the ending of one Aeon and the beginning of another. During this time, however, the energies of the old Aeon produce the last transformation of the $k_c u$: the $\Theta(\Theta)_c$ stage, which is usually an Imperium, often military in extent and form of power.

Hitherto, Aeonic workings – when they have been undertaken at all – have concentrated on opening the gate that presences the power of a new Aeon. Yet it is possible to extend by such workings a $k_c u$ into the Φ stages. For the present, this implies the end of the Western as c.3090 AD instead of 2390 AD. This is the first time in history that such a change is possible, since heretofore the process of Aeonic change has not been consciously understood by Adepts – its was approached mainly via mythological symbolism. It is through the abstract symbolism of the Star Game that full control is possible.

$$\delta^{\phi} k_c u = \Psi(\Phi)_c \to \Theta(\Phi)_c \to \Phi(\Phi)_c$$

$$\delta^{\phi} \delta^{\lambda} = \Phi(\Psi)_c \to \Phi(\Theta)_c \text{ : "opening of a gate"}$$

$$\delta^{\phi}_{i}(g) = \sum_{\lambda=1}^{\lambda=7} \beta(\mu) \left[\epsilon^{\lambda}_{\alpha(\mu)a} \right] \delta^{\phi} \quad \text{where} \quad g = \epsilon^{\lambda}_{\mu(\beta)a}$$

The Septenary Star Game - Esoteric Theory

Symbolism:

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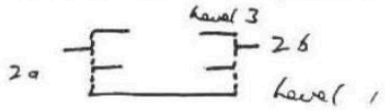
$\in$ is to be read 'within' or 'member of a group/space or sub-space.

General Theory:

All life implies the coincidence of ϕ_s and λ_s . Sentient life implies $\phi_s \in \lambda_s$: this is abstracted into seven stages or levels represented by the seven boards of the game. The two sets of nine pieces represent the ϵ^{ϕ} and ϵ^{λ} aspects of cosmic Change (usually the 'black' pieces being ϕ and the 'white' pieces λ)- or how Being becomes through Time. This expresses the interaction of ϕ and λ through modes of being - Θ , $\not\xi$ or $\not\in$. Three sets of pieces are used to express the fundamental nature of such Change as aspects of time.

Each board to be a correct representation should consist of three levels as in the 'simple' form of the game - that is, each board would be a complete 'simple Star Game' thus:



However, in practice, this form of the septenary game is not used in the initial stages because of its complexity: its mastery is one of the tasks of the Internal Adept. What follows is applicable to the 'standard' form of the septenary game with seven boards each of eighteen squares.

Magick implies changes in λ_s via ϵ^{ϕ} : the 'cause and effects' understood by science operates in λ_s via ϵ^{λ} .

The movement of pieces implies ϵ^{λ} and ϵ^{ϕ} and this is the essence of the magickal use of the game. ϵ^{ϕ} is represented via $\not\in$ (or ω)moves and captures, ϵ^{λ} by the other moves. In one sense $\not\xi$ moves represent the duality associated with mercurius - possessed of both ϵ^{λ} and ϵ^{ϕ} elements.

I - ϟiα :

In terms of the consciousness of an individual (since $\phi_s \in \lambda_s$ for ϟiα represents consciousness) the pieces are:

⊖(⊖)	Extravert Feeling type
⊖(☿)	" Intuitive
⊖(♀)	" Thinking
☿(⊖)	Introvert Feeling
☿(☿)	" Intuitive
☿(♀)	" Thinking
♀(⊖)	Master of Temple/Mistress of Earth
♀(☿)	Magus/Μουσα
♀(♀)	Homo Galactica

⊖( ) describes 'ego' consciousness; ☿( ) 'self' consciousness, and ♀ 'adeptship' - that is, beyond individuation - the $\epsilon^{\wedge}$ goal of ϟiα.

Development of consciousness implies an increase of ϕ elements in a particular ϟiα.

To represent a particular ϟiα by the placing of pieces (in order, for example, to work magick upon that particular ϟiα) the operator must first assess the character of the ϟiα using the septenary correspondences as a basis. In order to do this accurately, its helps if various facts about the ϟiα in question are known - such as particular interests, whether any involvement in 'esoteric' groups and so on.

Character is assessed through determining the psychological type of the individual in accordance with the above table then finding appropriate 'Tarot' images linked to the type of consciousness represented by the character.

Adepts understand since the esoteric ethos is the essence hidden by the exoteric ethos and is often revealed via 'the Abyss').

It is important to understand that the most important and practical aspect of an Aeon is the associated higher civilization - magickal Aeonic workings shape the ethos of this during the transition period between the ending of one Aeon and the beginning of another. During this time, however, the energies of the old Aeon produce the last transformation of the $\hbar_c u$: the $\Theta(\Theta)_c$ stage, which is usually an Imperium, often military in extent and form of power.

Hitherto, Aeonic workings - when they have been undertaken at all - have concentrated on opening the Gate that presences the power of a new Aeon. Yet it is possible to extend by such workings a $\hbar_c u$ into the Φ stages. For the present, this implies the end of the Western as c.3090 AD instead of 2390 AD. This is the first time in history that such a change is possible, since heretofore the process of Aeonic change has not been consciously understood by Adepts - its was approached mainly via mythological symbolism. It is through the abstract symbolism of the Star Game that full control is possible.

$$\delta^{\phi}\hbar_c u = \Xi(\Phi)_c \to \Theta(\Phi)_c \to \Phi(\Phi)_c$$

$$\delta^{\phi}\delta^{\lambda} = \Phi(\Xi)_c \to \Phi(\Theta)_c : \text{"opening of a gate"}$$

$$\delta^{\phi}_i(g) = \sum_{\lambda=1}^{\lambda=7} \beta(\mu)\left[\epsilon^{\lambda}_{\alpha(\mu)a}\right]\delta^{\phi} \quad \text{where } g = \epsilon^{\lambda}_{\mu(\rho)a}$$

The following chapters give details of various techniques of external magick, and these techniques are used to bring about a specific aim of desire. Those who wish to use them in a practical sense are advised to first read Appendix V (preparation or Hermetic Rituals) followed by Appendix II (Visualization Techniques). Also, if you have not already undertaken the Initiation as given in Part One above, this (or the ritual given in Appendix IV) should be done, since this, put simply, is an 'introduction to the role of sorcerer/sorceress'.
Successful external magick to a great extent depends on the acceptance of this role: it is the opening of the gate within which leads to the acausal, that source of magickal energy. External magick – both hermetic and ceremonial – is a skill, the learning of which is one of the tasks of an Initiate following the sevenfold way. This learning is associated quite naturally with the magickal grade 'External Adept'. The techniques given enable the fulfillment of desires, without restriction. One of these techniques – the 'Dark Pathways' – involves the drawing down/invokation of 'dark/sinister/negative/chaotic' type energies and in this sense is a 'Left Hand Path' working: that is, it is concerned with various areas of consciousness which are often misunderstood. The workings with the pathways may be said to be journeys into the darker sides of the unconscious (or 'hidden consciousness') of the psyche of the individual, and while these energies may be used hermetically that is, directed by desire toward a specific aim or intention – they can be used 'internally' to provoke/cause changes in the individual consciousness, aiding thus magickal development and self-understanding. In this 'internal' sense, when the energies are produced (by means given in the 'Dark Pathways' chapter) they are not directed, but left to produce images/sensations in the psyche (as per the workings with the spheres in Part One). Both types of workings are associated with the magickal learning of an Initiate – that is, they are undertaken before the Grade Ritual of External Adept, this Grade Ritual being a means of conscious integration of the experiences. (For the left Hand Path in general see Appendix O.)
ESOTERIC CHANTS

Esoteric chant may be divided (as far as the 'Dark Tradition' is concerned) into two parts: vibration of names and 'Sacred' or magical chant. The first type requires less skill and is the form most often used in ritual – for example, to create o 'draw down' a particular force or entity in a magickal working. The second type requires some musical ability or training since mode and tempo are important.
1) Vibration:
Vibration implies that each part of the word to be used, (either alone or as part of a text or key) is resonated deeply and this requires the person to be standing and the 'solar plexus' to be used to generate the deep breathing required, the mouth acting as a resonant cavity. The vibration should be such that it is felt in the whole body – a vibration is not a shout or scream but rather a prolonged concentration of sound energy. For example, to vibrate the word 'Satan'. Take a deep breath and sound 'Sa', for the length of that breath (not less than twenty seconds) trying to maintain the same level of intensity as the breath fades – then inhale quickly and vibrate 'tan' while exhaling the same manner as before. Practice will enable the length of each part to be increased. To obtain the required 'depth' or power, attempt to project the sound in front of you to a point at least ten feet away.

The essence of vibration is control of the sound – it should be as even as possible and the same on all parts of the word or phrase. With practice, the relative pitch of vibration can be altered, although this is not as important as producing a powerful vibration since most magickal vibrations require power rather than finesse of pitch. Certain musical keys are associated with certain types of magickal force (for instance, the key of E minor is associated with 'Satanic' indulgence) and experience will soon show which key is appropriate to the force required. The 'Enochian keys' provide a good example of vibration used in the magickal sense consider the Third key: Nicma Goho Piad zir... 'Nicma' is vibrated as 'Mic-' followed by 'ma', each part for at least twenty seconds. 'Goho' is "go-" and "ho" for the same length of time; 'zir' is one sound and so on. Thus it will be seen that the vibration of one Enochian key requires quite an effort, and correct vibration produces in the person (partly because of this) an altered state of consciousness as well as producing magickal results and effecting other individuals who may be present.

Each individual possesses what may be called a unique 'vibration signature' or key at which the sound produced is most effective for them on both the personal and magickal levels, and this signature may and should be discovered by practice. Most women will naturally produce vibration at a higher relative pitch than men and their vibrations can sometimes be quite dangerous, while some men may produce vibrations that are disturbing to certain individuals. Those who wish to master the art of magickal vibration should practice regularly, particularly within large resonant buildings, gradually increasing their ability of breath control and the power of the sound itself. Correctly used, short vibrations can startle people and render them immobile for some seconds. In certain circumstances, a powerful vibration can kill.

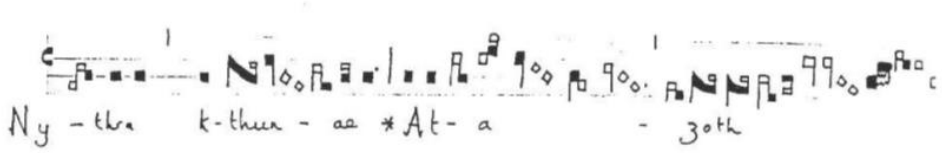
Magickal Chant:

Magickal chant is essentially monophonic and for this reason is generally (when it is written down at all) represented in Gregorian notation – as distinct from the 'blob' notation used in modern music.

Magickal chant is sung unaccompanied in one of the seven fundamental (or Greek) modes – Lydian, Dorian and so on, the modes themselves being representations of Septenary forces as described by the Septenary Tree of Life and the correspondences associated with it. There are three basic ways of performing this chant – by a solo cantor; by several voices in unison and by two cantors (or choirs) singing 'vox principalis' and 'vox organalis' a fourth or fifth apart as in organum. The music of this type of chant is similar to Gregorian chant sung in proportional rhythm and the texts used are usually magickal invokations or calls.

Magickal chant of this type is used for three purposes – first, as keys to the Abyss or to open various acausal Gates (as, for example, their use in the Nine Angles rite to return the Dark Gods to Earth); second as a means of producing magickal change in the world and individuals since certain chants are regarded as possessing special power if sung correctly; third, to provide a framework which some individuals may use to presence on a day to day basis through such traditional forms as the Promothean Office, those aspects of the acausal which have been named variously as Physis and Tao.

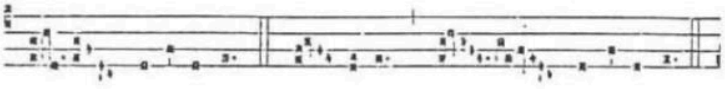
The first two of these have often been considered to belong to the Left Handed Path, since they generally invoke/create various chthonic or dark/negative forces in consciousness, while the

third has hitherto been used almost exclusively by those Adepts who, having passed the Abyss, live according to their own wisdom.
An example of the first of these types is given below – as used in the rite to return the Dark God Atazoth to Earth.

ESOTERIC CHANT AS A MAGICKAL TECHNIQUE I
– The Modes:
The seven Greek modes correspond to the spheres of the Septenary (see Appendix I) as follows:
Lydia Jupiter Phrygian Saturn Dorian Moon
Mixolydian Venus
Hypodorian (or Aeolian) Mercury Hypolydian Sun
Hypophrygian (or Ionian) Mars
The modes used in esoteric chant are the ‘Gregorian’ or plainchant ones and these are related, according to tradition, to the spheres and thus the Greek modes thus:
Moon Mode IV Mercury Mode VI Venus Mode V Sun Modes VII/VIII Mars Mode III Jupiter Mode I Saturn Mode II
Hence, if a piece of chant is sung correctly in, for example, mode IV, then such a chant will be a re-presentation of the energies or forces associated with the appropriate sphere – in this case Moon/Nox. Such energies may be used in the manner of magick to: a) increase the consciousness/insight of those singing; b) be directed by will and visualization for a specific aim appropriate to the sphere; c) to be used to alter (via the acausal) the world itself.
Thus, esoteric chant is a form of magickal ritual – and a hitherto secret one. (b) and (c) above usually require two cantors singing a fourth apart in parallel (for dark/destructive workings) or a fifth apart (for constructive workings). (a) is usually undertaken by one individual and is internal magick.

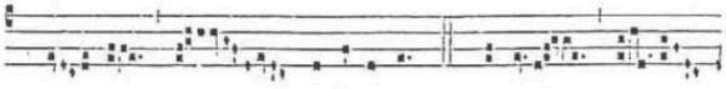
II – Chant Examples: Spheres
The following are used as part of a specific hermetic ritual. Details concerning the form are given in part III below.

Moon

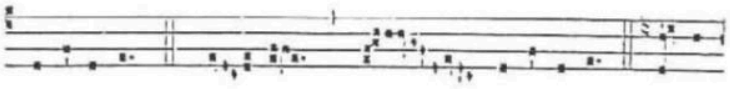
Ag-i-os * ka-be-i-ri . Ag-i- os

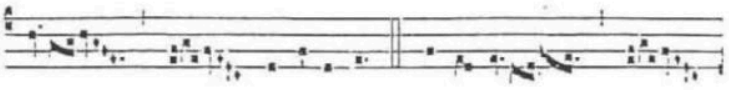


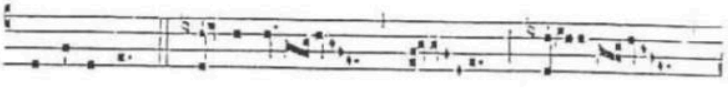
ka-be-i-ri . Ag-i-os . ka-be-i-ri

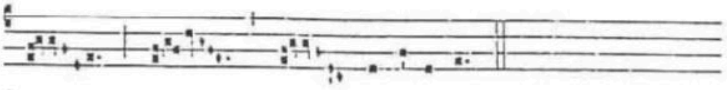


Ag-i- os ka-be-i-ri Ag-i- os

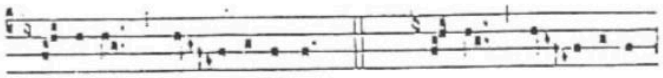


ka-be-i-ri . Ag-i- os ka-be-i-ri . Ag-i-

os ka-be-i-ri . Ag-io-os

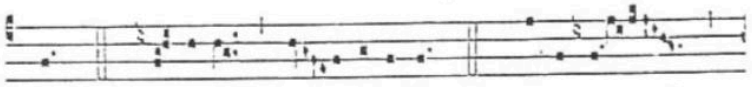


ka-be-i-ri . Ag-i- os *

ka-be-i-ri

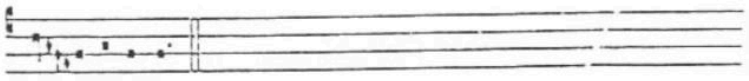
Mercury



Ag-i-os * lu-ci-fer Ag-i-os lu-ci-fer



. Ag-i-os lu-ci-fer. Ag-i-os

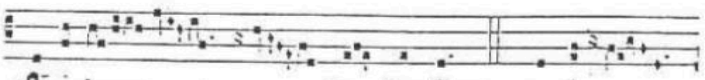


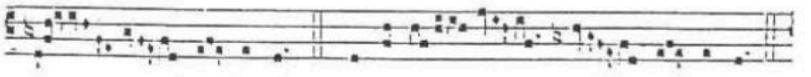
lu-ci-fer.

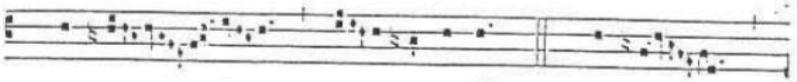
[Note: repeat five times.]

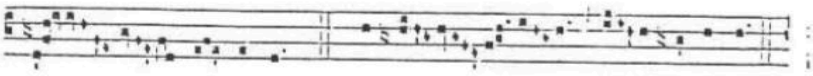
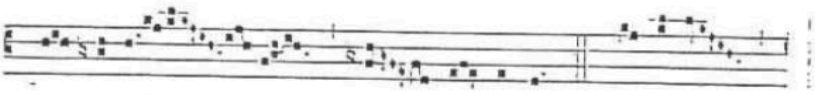
Agios Lucifer

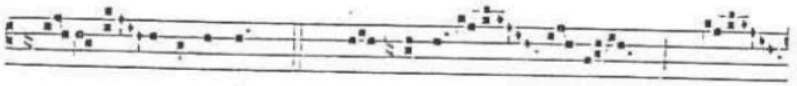
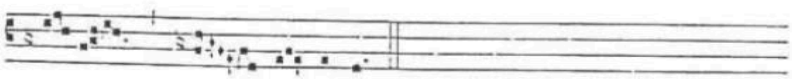
Veaus

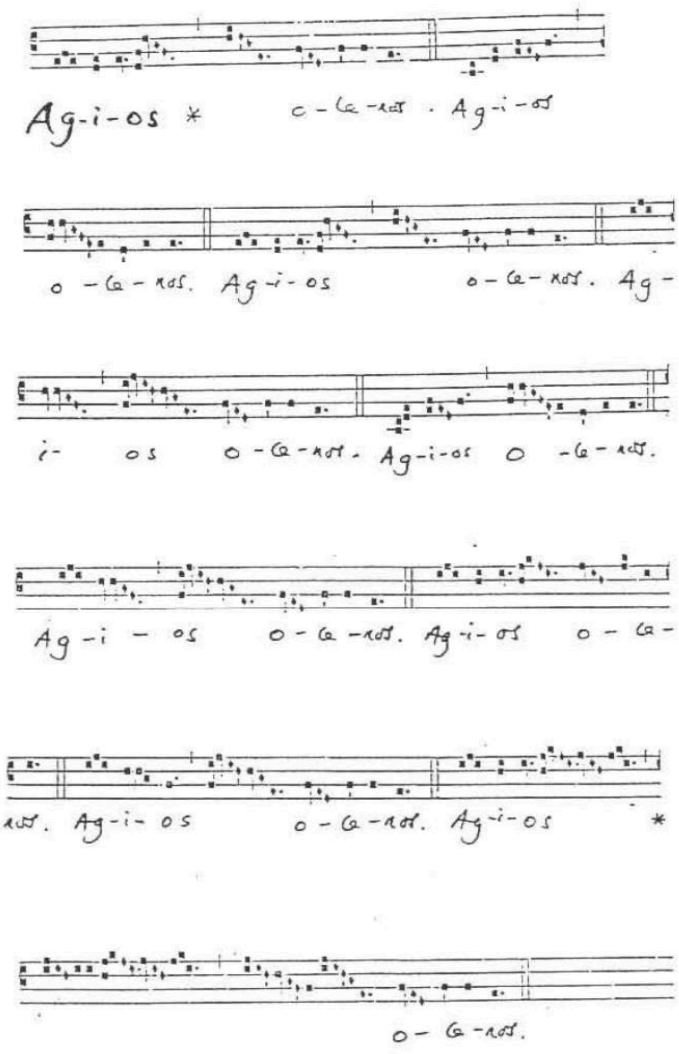

Ag-i-os * e - cu-fro-des Ag-i-os

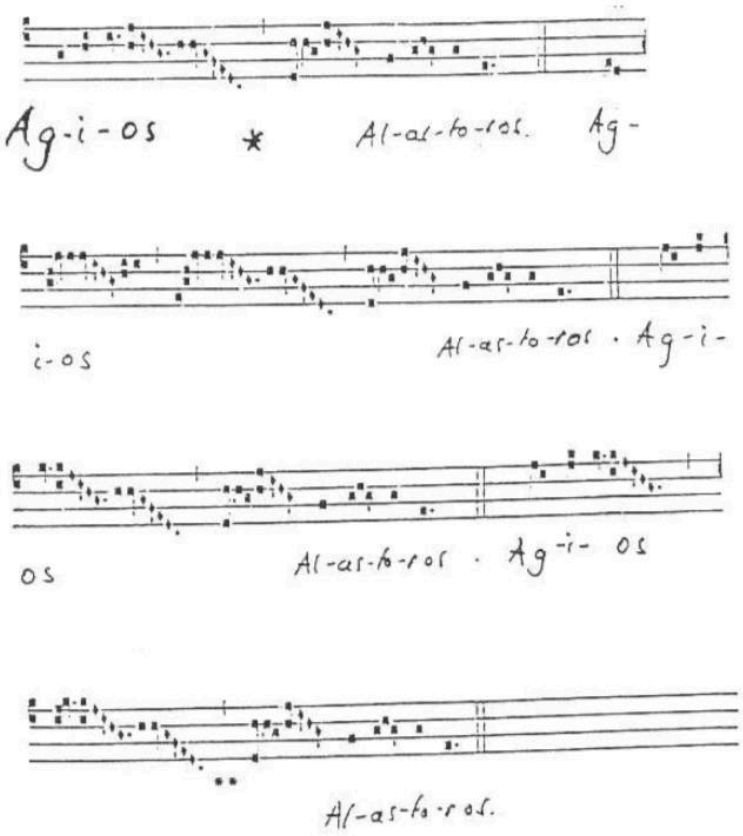

e - cu-fro-des. Ag-i-os e-cu-fro-des.

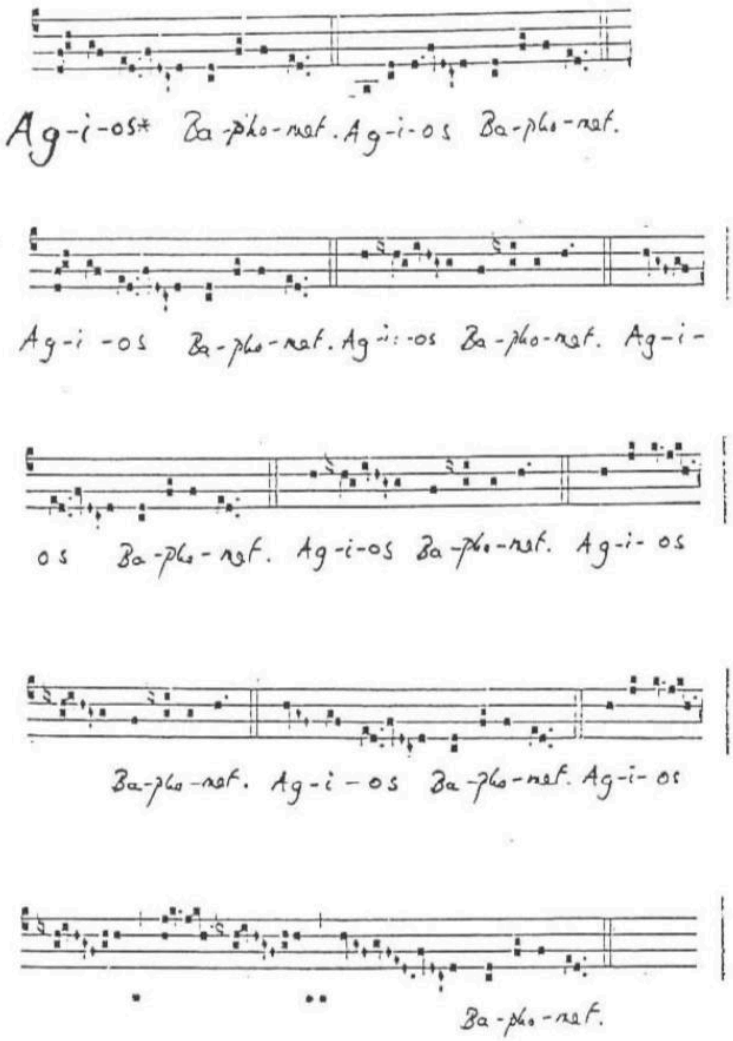

Ag-i-os e-cu-fro-des. Ag-i-os


e- cu-fro-des. Ag-i-os e-cu-fro-des.

Ag-i-os e-cu-fro-des. Ag-i-os

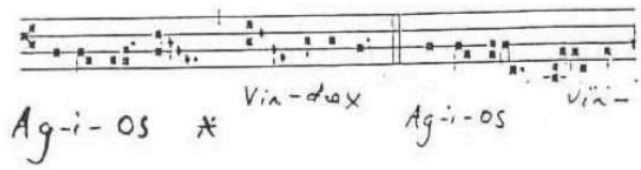
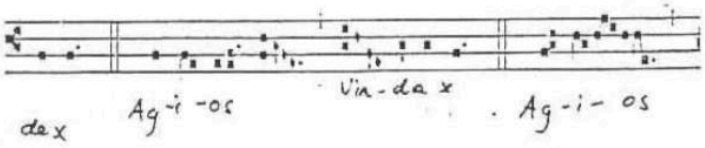

e- cu-fro-des. Ag-i-os

** e- cu-fro-des.

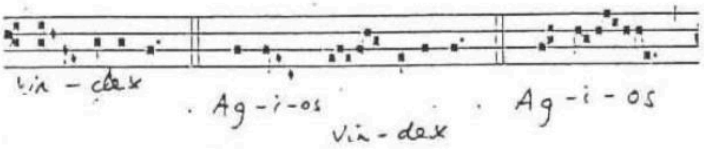
Sua

Agios Ochos

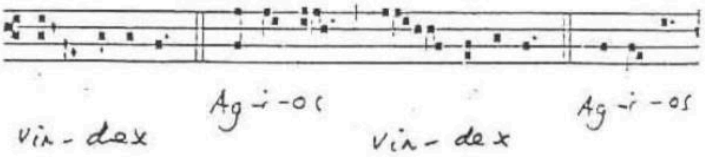
Mars

Agios Alastoros

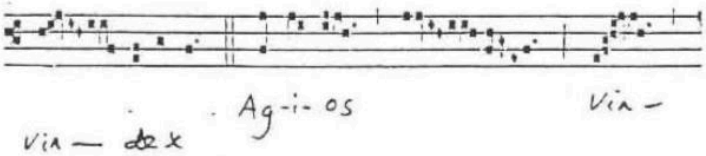
Jupiter

Agios Baphomet

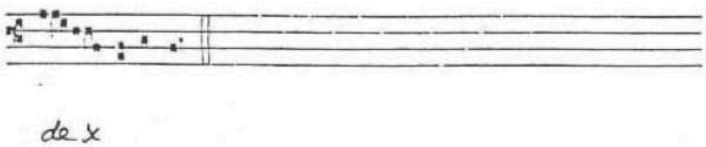
Saturn











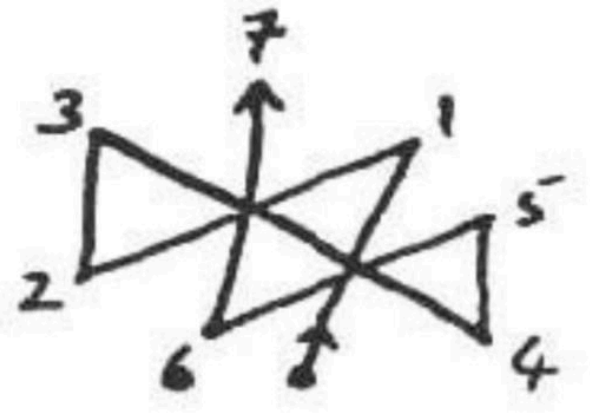
Agios

Vindex

All that was listed are Esoteric Chants that are to be used when working with spheres, one must practice and understand the importance of these chants as they are to be used through the majority of the initiates stage, even passing the initiate stage one shall not cease sphere use, as it is required for certain Magick and Wisdom.

SinisterWyrd
135yf

III. – Ritual:
The chant appropriate to the sphere should be regarded as the key to the working.
For the destructive/dark workings, the time should be sunrise at new moon; for constructive work, sunset at full moon. The best place for workings is outdoors either on hill-tops or in glades.
The rite is begun by those attending vibrating according to tradition and three times:
a) Agios O Atazoth for ‘dark’ workings; b) Agios O Baphomet for other workings.
The cantor then incenses with incense appropriate to the sphere at each of the seven points thus



:

The path described by these points must be walked by the cantor while incensing, fol lowed by the other participants, if any.
The incenses are: Moon Petriorchor Mercury Sulphur Venus Sandalwood Sun Oak Mars Musk Jupiter Civit Saturn Henbane
While this is being undertaken the following should be chanted:
a) Aperiatur et germinet Atazoth or, for constructive workings: b) Ad Gaia qui lætificat juventutem meam.
The key chant (see Part II) is then sung twice in succession. If more than one person is undertaking the ritual then this should be sung in fourths (for dark workings) while those singing visualize the intent of the rite

END OF NAOS NOTES

The 21 Satanic Points

1) Respect not pity or weakness, for they are a disease which makes sick the strong.
II) Test always your strength, for therein lies success.
III) Seek happiness in victory - but never in peace.
IV) Enjoy a short rest, better than a long.
V) Come as a reaper, for thus you will sow.
VI Never love anything so much you cannot see it die.
VII Build not upon sand but upon rock. And build not for today or yesterday but foi VII) Strive ever for more, for conquest is never done.
[X) And die rather than submit.
X) Forge not works of art but swords of death, for therein lies great art.
XI) Learn to raise yourself above yourself so you can triumph over all.
XID The blood of the living makes good fertiliser for the seeds of the new.
XIII He who stands atop the highest pyramid of skulls can see the furthest.
XIV) Discard not love but treat it as an impostor, but ever be just.
XV) All that is great is built upon sorrow.
XVI) Strive not only forwards, but upwards for greatness lies in the highest.
XVII Come as a fresh strong wind that breaks yet also creates.
XI) Let love of life be a goal but let your highest goal be greatness.
XIX) Nothing is beautiful except man: but most beautiful of all is woman.
XX) Reject all illusion and lies, for they hinder the strong.
XXI) What does not kill, makes stronger.

The Dark Gods

The Dark Gods exist in the acausal realm and this realm is joined to our causal, physical universe in two ways - first, through Star Gates which are regions of space-time where the two universes intersect, and second, in the medium of our minds since certain levels of consciousness in their very nature are 'gates'. Archetypes are to our causal perception simply ordered elements of some of the energy present in various forms in the acausal universe.
The acausal universe itself may be described as that aspect of the cosmos bounded by acausal time and possessing more than three spatial dimensions; the causal universe may be described as that aspect of the cosmos bounded by causal, or linear, time and possessing three spatial dimensions at right angles to each other.
The entities known to esoteric tradition as the 'Dark Gods' are beings which exist in the acausal universe. Other such beings probably exist in the acausal realm, but the Dark Gods are known to us through having, at various times in our evolution, 'intruded' into our spatial universe.
It is possible for individuals, by virtue of the nature of consciousness, to open pathways to the acausal by various methods and thus draw into our phenomenal world various acausal energies or forces. Such forces, due to the nature of the acausal, are often seen to be from our point of view 'evil' or negative.

Three types of drawing down are possible. I localised of an individual on a small scale of smell energies; ii)of certain powerful forces or entities to physical manifestation in our universe; il) retuming to our planet and universe the race of beings s known as the Dark Gods - tradition Knows some of these beings by names such as Atazoth, Shugara, Athushir, Budsturga and Gaubni.
The first and second forms of drawn down involve those pathways residing (mostly dormant in the mind, while the third involves the Star Gates themselves of which three are known to us as areas in space near the stars Dabih, Naos and Algol. Physical travel to the acausal is possible through these Gates, but it is nevertheless possible to draw through them by various methods of powerful ritual the Dark Gods themselves, the time and stars being aligned aright.
This Grimoire shows how to awaken the latent pathways in our consciousness and, most sinister of all, how the Dark Gods themselves may be returned to Earth.

The Sinister Dialect

The sinister dialectic (often called the sinister dialectic of history) is the name given to Satanic strategy - that is, (a) the use of Black Magick to change individuals/events on a significant scale; (b) to gain control and influence; and (c) the use of Satanic forms (individuals/influence etc.) to produce/provoke changes.
This strategy, and the tactics involved to achieve it, is esoteric - and its learning forms an important part of noviciate training. Satanic strategy has its ground or foundation in Aconics - Aeonics providing a means of rationally studying the patterns, processes and energies, both causal and acausal, which do and have shaped individuals and their groupings from societies to civilisations. Further, Aeonics provides a means of interpreting recent events/trends and can predict (within certain limits) future patterns.

A basic introduction to Aconics is given by the Order MSS dealing with the subject. A more advanced study involves becoming proficient in the advanced Star Game.]
I.
On a basic level, the dialectic is concerned with simple opposition - with defiance of what is accepted or conventional at particular times. This is heresy - the Adversarial role, a challenge against both conscious and unconscious norms. This opposition works on two levels - the individual, and society. 1) individual: The strategy is to provide opportunities for individuals to discover the hidden/forbidden within their own psyche, or lead them/influence them toward this. This means catharsis on an individual level. 2) Society:
The strategy means Satanic individuals/organisations disseminate (often with no direct Satanic connotations) heretical ideas or otherwise encourage them. The aim of both (1) and (2) is to challenge and thus provoke change, reaction.
At the present time, (1) means rites such as The Black Mass [qv. the Order MS 'Satanism, Blasphemy and the Black Mass'], and other means of inner liberation. (2) means an aiding of what actually is heretical, now - this means upholding (a) inequality (particularly racially), (b) the concept of war, and (c) aiding discussion/spread of information/exchange of ideas/triumphing the cause of those things which actually are heretical, in Law and mostly ignored by the majority such is their supine nature - such as certain views regarding events in World War Two the propagation of which are illegal and which render the person spreading them to imprisonment (i.e. denying 'the Holocaust' ever took place). Further, (2) at this time also involves countering the unhealthy and anti-natural morality of suppression of the Nazarene.

All these are, however, tactics. to achieve broader strategic goals - they are means, only. These means can and often do change as the times changes - as societies change. For instance, regarding (2)(a) above - in a society which was tyrannically anti-egalitarian, the tactic would probably be to aid egalitarian tendencies.

II. On a higher level, the dialectic is concerned with long-term evolution - with the creation and change of civilisations and ultimately with the creation of a new type of individual, a new species. This means altering our evolution, this alteration being toward the 'Satani'. This means two things - or rather two tactical approaches. (1) Enabling individuals to change themselves, to evolve, consciously, and so become part of that evolutionary change. (2) Changing/influencing the structures (such as societies) to make them instruments for such change or at least not detrimental to it.

1) involves such things as External and Internal Magick - a following of the Seven Fold Sinister Way.

2) involves Aconic magick - e.g. the creation of new archetypal forms or images and the infection in the psyche of others which results from introducing them - and gaining/using ns an nics - , both eties to nd can influence.

It should be understood that while the tactics of I above can and do change, the tactics used to attain II remain essentially the same because the goal is precise. Further, I in many ways aids II - that is, the opposition to some fixed idea or dogma, accepted at a particular moment in history, provokes a change and leads to a new synthesis and thus an evolution of conscious understanding in individuals, thus aiding the sinister dialectic on a higher level. Essentially, I is exoteric, and II esoteric Satanism - and it is necessary telative this distinction because the means tri vary with time (over centuries) While I remains relatively fixed, and all 100 often novicen and others) confuse a tactic used in I (such as politics) as something Satanic when it is only a tactic, a means, a form.

The reason 'why' there is (in genuine Satanism, anyway) a sinister strategy - a dimension beyond the personal - is simple: it is in the nature of Satanism (genuine satanism, anyway) itself.

Satanism at its highest level is concerned with 'cosmic change' - that is, it is an expression of the evolution of conscious existence. Evolution is something we, as conscious beings, can participate in and indeed create - by so doing, we are extending the range of our being, fulfilling (and going beyond) the potential we possess; affirming our existence in the most intense way possible.

Viewed another way (in terms developed recently to explicate such things - i.e. make them more conscious and thus controllable) Satanism accesses the acausal, via nexions, and so increases the amount of the acausal presenced in the causal. These nexions are psychic (within the psyche of individuals), physical (places on Earth where the causal and acausal intersect or are close) or created via magickal rites.

Aeonics, and the sinister dialectic, are means which enhance our existence as Individuals - which offer us the opportunity not only to increase our consciousness and our abilities, but to use that consciousness and those abilities.

Thus, Satanism, correctly understood, is more than a glorification of the ego, or an indulgence in pleasures, or some kind of intellectual, 'esoteric' knowledge. It is also more than just living on the edge' and garnishing dark and other experiences [that is only a stage - qv. the MS The Practice of Evil, In Context].

In essence, the sinister dialectic is Satanism and Satanists in action - it is Satanists playing at god: altering themselves, others, societies, civilisation and evolution itself. This is its purpose, and the justification of sinister strategy.

The Sinister Path - Aims and Intent

The Sinister Path, as the way of genuine Satanism is sometimes known, comprises two traditions. The first of these is ‘traditional Satanism’ – represented by such groups as the ONA – and the second derives from the teachings promulgated by Anton La Vey and includes his ‘Church of Satan’ as well as the ‘Temple of Set’. In both aims and intent, the two traditions differ considerably, and while traditional Satanism may be said to have its roots in Europe (particularly Britain) the La Vey tradition is primarily American and of fairly recent date.

The primary aim of traditional Satanism is the achievement, by the individual, of magickal Adeptship and this is achieved by Initiated individuals following what is called the ‘seven-fold way’ (sometimes called the ‘seven-fold sinister way’). This way is essentially a series of magickal techniques, teachings and goals and during its early stages may be said to consist of an exploration, by the individual, of hidden/latent/sinister/forbidden areas of consciousness.

During these early stages, practical magick is employed, and traditional Satanism distinguishes between ‘external’ and ‘internal’ magick. The first type is primarily sorcery; the second, an exploration/expansion of individual consciousness. One of the tasks of an Initiate following this seven-fold way is the formation of a magickal/Satanic Temple for the performance of ceremonial rituals. Among these rituals is ‘The Black Mass’. However, these ceremonial rituals – and external magick itself of whatever kind represent only the first few stages of the sinister seven-fold way: they are, essentially, a practical training in magick and magickal technique. It is beyond these stages that the real work of an Initiate of the ‘Dark Tradition’ begins, and these more advanced stages involve that Initiate in ‘Internal’ magick – the development of individual consciousness. Thus, traditional Satanism is concerned with the ‘inner development’ of its Initiates, and its followers are few in numbers. Neither they-

nor the groups to which they belong, proselytize, and traditional Satanism has no religious or political connotations whatsoever. Rather, it is an esoteric way of living for those few individuals who might be interested – a way founded on Western Occult tradition (an aspect of this tradition is known as the Septenary system).

The La Vey type of Satanism concentrates on a glorification of the individual 'ego' and an indulgence in the pleasures of life. Both the Church of Satan and the more recent Temple of Set are organized on the basis of Satanism as a religion with all that this implies in terms of acceptance of doctrine and adherence to an individual leader/master/specific group. The fundamental tenets of this religion were stated by La Vey in his Satanic Bible. While the Church of Satan and the Temple of Set differ on some organizational matters, they both take this 'Satanic Bible' (and other works by La Vey) as their starting point, and in many respects the Temple of Set may be said to be a 'schism' from the Church of Satan. Other Satanic groups both in America, Europe and elsewhere, take these two organizations as their own 'role model' and follow both their teachings/philosophy and methods of magical working.

Basically, the teachings of La Vey and those following him have their origin in the qabalistic, Grimoire tradition. There is an identification with the 'demonic' aspects and a desire to use this to further personal goals and ambitions. Generally, followers of this tradition of modern Satanism do not believe in any existence after death, seek practical mastery over others, exult in the pleasures of the flesh, perform rituals and ceremonies for their own benefit and see their beliefs in religious terms. The main groups – the Church of Satan and the Temple of Set also actively seek followers, engage in public avowals of Satanic faith and offer members various titles and offices.

The aims of these groups include winning converts for their religion, making that religion more accessable and acceptable, and, ultimately, bringing that religion into social prominence. The majority of individuals who profess to be Satanists and who do not belong to any particular grouping, almost without exception adhere to the La Vey tradition. This is so because of the 'publicity profile' attained by LaVey and, following him, Aquino (of the Temple of Set) and because of the ready availability of books dealing with this aspect of Satanism.

The fundamental aims of this type of Satanism may be simply stated as the glorification of the ego and the return of instinct. There is not, in this type, any glorification of 'evil' and certainly not any 'Satanic criminal behaviour'. Instead, there is an attempt to change the way the individual views the world – toward what may be termed a more Mephistophelean and Machiavellian approach. In contrast, the followers of more traditional Satanism believe that this approach is

only a beginning. These followers eschew the religious approach and instead concentrate on achieving self-development beyond the stage represented by the 'ego'. Traditional Satanism also believes individuals can create for themselves an existence after death, and this creation is seen as one of the fundamental aims of this tradition. Further, traditional Satanist groups and teachers are secret, and those who, after perhaps a diligent search, find them and seek to follow their seven-fold way are subjected to many ordeals before being accepted. This testing of all candidates ensures that only the most sincere and motivated are accepted.

The foundation of the Church of Satan in the sixth decade of this present century and the writings of the founder of that Church (particularly The Satanic Bible) represented only one further stage in the development of Satanism – a new divergence, founded on some aspects, although not all, of that particular magickal and practical view of the world. Satanism, in many divergent forms, existed before the Church of Satan in both the Old and the New worlds and those forms, as well as new ones, continue to exist independant of both this Church and the writings of its creator. Thus groups and individuals which claim that the Church of Satan (in either its present or its original form) represents the only genuine form of Satanism are, historically, deluding themselves.

Such claims are usually based on one or more of the following: (a) The founder of the Church of Satan inaugurated a 'new Satanic' age and this inauguration makes all other forms of Satanism invalid/superfluous; (b)a mandate was given by some supra-personal being; (c) there is a 'pure' tradition and this form is represented by a presently existing group.

Basically, those who claim to be 'genuine' Satanists divide into three groups: the Church of Satan, the Temple of Set and some small European groups (both the Church of Satan (CoS) and the Temple of Set (ToS) are American in origin) among which the ONA is included. From time to time, other groups become manifest – both they are almost without exception splinter groups/fronts of the Cos or the ToS (e.g. 'The Werewolf Order': a CoS 'front'). The CoS accepts (a) and (c) above and as a group adhere with an almost religious outlook to the founder of the Church and his 'Bible' – for example, one the followers of this Church states (Black Flame, Vol 2 no 2): 'We have a Bible… We have a Church…. We have a tradition… We have a High Priest.' The ToS accepts (b) and (c) – the mandate emanating from the Prince of Darkness in the form of Set and divulged to mortals in 'The Book of Coming Forth by Night'. Further, the ToS accept that they are continuing the work begun by the early CoS, that is, they represent the original and 'pure' Church.

In this sense, the ToS is a schism from the CoS.
Hence the conflict between the CoS and the ToS – both claim to be the genuine form of Satanism and both date the new Satanic age in the same way – 1990 ev is, for example, xxV A.S. Both of these groups have an organizational structure (although the ToS claims the CoS in its present form does not any longer possess a structure) and both have teachings and a leader. Members of both are expected to respect both teachings and leader. Both actively seek members and both engage in public/media avowals. The ToS hopes to make Satanism a legitimate religion. As far as basic teachings go, the CoS and the ToS differ – for although the ToS accepts the early works of La Vey (there being thus a little common ground) it differs quite significantly in what has been built upon those works. There is, for instance, in the ToS an emphasis on the 'higher self' above the glorification of the ego that is such a feature of the CoS as well as a move away from a fixed ideology and 'Church' like mentality. Nonetheless, the ToS demands a certain commitment (subserviance some opponents would say) to the teachings and authority of the Temple, and while this is not as pronounced as in the CoS it nevertheless exists. The squabbles between the CoS and the ToS aids this commitment – on both sides – and to a certain extent necessitates it. Having become established, and having media profiles, both the CoS and the ToS need to continually re-affirm both their identity and their mission – and this has led to the formation of personality cults (more evident on the side of the CoS although Aquino accepts the role of 'Voice of Set').
Both the Church and the Temple are concerned although in different ways – with safeguarding what· they see as the authentic tradition of Satanism, and accordingly each tends to be antagonistic to those outside of this supposed tradition, particularly if individuals and groups espouse views contrary to their teachings and policies. Both wish to protect what they see as their reputation and this tends to lead to suspicions regarding other groups and individuals who espouse different forms of Satanism – as well as sometimes polemics/disinformation against those groups and individuals to further enhance that reputation at the expense of those others.
All this is not unexpected given the form of both the CoS and the Tos and the claims made by each regarding the authority and authenticity of their version of Satanism – in fact, all the above follows naturally. In contrast, the ONA, for example, is not concerned with either an imagined (or even real) history regarding its own tradition and teachings – or with trying to claim some authority (either supra-personal or via some new aeonic manifestation) for that tradition and those teachings. Basically, some ONA teachings have

been handed down by reclusive Adepts and some have been developed recently. What is ‘historical’ about these teachings mayor may not be valuable today and mayor may not be of interest to aspirant Adepts – indeed, some of the teachings handed down have been superseded and some of just mystifications. What exists is made accessable enabling its usefulness or irrelevance to be judged on an individual basis. What is important however is that the central core (recently codified and extended in the creative sense) offers a practical path to Adeptship and beyond. (This path being explicated in the books Naos, The Black Book of Satan, The Deofel Quartet and the Star Game.) The accent is on practical – it is devoid of mystifications, does not involve theoretical discussions, require acceptance of any dogma, ideology or organizational structure. Neither does it require submission to any individual or authority. It is not concerned with converting others, with reputations or establishing a favourable social climate for its adherents. It is, simply, a very simple and practical set of magickally-inclined workings which any individual can undertake for themselves. It does not need to be ‘interpreted’ by some Master or guide. It simply is: available to those who wish to avail themselves of its methods.

This is not to say that this path – the seven-fold sinister way – is easy. On the contrary, it takes time and effort, requiring a certain desire to follow it to its end. The following of this way depends only on the individual.

This present codification of the essence of ONA teachings into ‘the seven-fold sinister way’ is a result of the natural process of evolution within the LHP – in this particular instant, the result of the creative inspiration of one individual over the past few decades. This process, of refinement and extension, will continue as further insights are gained and new creativity – extending the frontiers – arises from other individuals who are Adepts of the LHP. Thus the present form of those teachings (as represented, for instance, in Naos) is itself only a stage between a historical past and the possibilities of the future: as such, this form is not sacred or subject to jealous guardianship with extended polemics in its defence. It is simply a working method which produces results – there is no mystique about it, no glorification of the creative individual responsible for its present form, no reliance on historical traditions, as there can be no dogma attached to it. It simply exists, to guide those who may be interested in following its methods.

It is up to each and every individual interested in the LHP and Satanism to choose which way to follow. Some lead to Adeptship and beyond – others merely to subservience to someone else’s ego and mythology.

THE HARD REALITY OF SATANISM

The hard reality of Satanism is that it is very different from both the media image and the more recent image pedalled by imitation Satanists in both Europe and America.

I - What Satanism Is:

a) Satanism is a quest for self-excellence, involving real danger, real challenges and requiring real courage. It involves taking your body to and beyond its physical limits of endurence. It involves real action, alone: without the support of friends, comrades, lovers, relations or anyone. It involves accepting challenges – physical, psychic, intellectual and triumphing solely by one's own efforts. It involves the triumph of pure, individual will and desire.

b) Satanism is, in part, an inner quest, an exploration of the 'hidden' (and overt) aspects of consciousness: a dis-covery of the darkness within and beyond the individual psyche. This involves 'magickal acts' – such as rituals. This magick, however, is a means, not an end.

c) Satanism involves ordeals, both physical and magickal. Those who are suitable triumph; the others fail. [One such ordeal is the Grade Ritual of Internal Adept – where the candidate lives alone and isolated, bereft of everything except the bare necessities for physical survival, for a period of three months.]

d) Satanism requires the practical experiencing of all moral limits, and then a mastery of the feelings, desires, pleasures, terrors, pains and so on that these imply.

e) Satanism involves the individual defiance of all subserviance: a Satanist accepts guidance only, and refuses to be dominated or intimidated by anyone. This guidance is toward practical experience, and it by this experience that the novice learns and developes a genuine Satanic character.

f) Satanism involves sacrifice – this is a necessary test of character [qv. the MSS 'Satanism, Sacrifice and Crime – The Satanic Truth', and 'Satanism – The Sinister Shadow, Revealed' for more details.].

g) Satanism is a means – a method, or way, and the purpose of this means, method or way is to produce a specific type of individual: the next stage of our evolution as a species. Satanism is thus an expression of evolutionary change – on both the individual level and in respect of 'societies' and 'history'. The individuals so created often inspire in the supine majority a certain terror/awe/admiration/fear/jealousy.

h) Satanism is elitist. It does not compromise – its tests, ordeals, methods and character-building experiences are severe and will never be made easier to make them acceptable to more people or easier to

undertake.

i) Satanism is esoteric by nature and intent: it is both a ‘secret’ way, by virtue of its methods etc., and it is not nor probably will be suitable for the majority for many, many centuries.

II - What Satanism Is Not:

a) Satanism is not, nor can ever be, a religion, nor just a ‘philosophy’. A religion means acceptance of authority, the rigid structure of a ‘Church’ or a ‘Temple’, and a unified dogma (with the consequent schisms and claims to ‘authenticity’). The religious attitude is the antithesis of what Satanism really is – for Satanism is a way of living, a way of experiencing, in the raw, whereas religion abstracts, limits endevour, behaviour and moralizes. In short, a Satanist plunges into reality, without any supports (moral, psychic or human) whereas a religious person has that reality prescribed by dogma, authority and such like, and is supported by a ‘Church’, its members and their attitudes.

Satanism is an ecstatic affirmation of existence – a taking of existence into new and higher realms, as well as a plunge into existing darkness and the creation of new darkness.

b) Satanism cannot have anyone impose upon it any structure, authority, or institution of any kind by claiming a ‘dark mandate’ or some kind of ‘revelation’. There can be no such thing as an ‘infernal mandate’ of whatever kind because the only thing that really matters to Satanism is experience, its accumulation and the highly individualized learning that results from such experience. A genuine Satanist, for example, confronted by an entity which exhibited all the powers attributed to Satan would not even accept what that ‘entity’ said and would most certainly not show any submission – instead, they would a defiance, a reasoned assessment of what was said, and then a judgement made from experience. A Satanist never surrenders to anything – and would rather die, proud and defiant, than submit. This applies even to ‘Satan’. If and when a Satanist accepts guidance, it is from someone of experience who has explicated Satanism by their life and thus who can offer advice based on that experience. The aim of Satanism is to create willful, characterful, defiant, unique individuals who have or can fulfil their potential as gods it is not to create followers or sycophants. An ‘infernal mandate’ implies sycophancy.

c) Satanism does not involve discussions, meetings, talks. Rather, it involves action, deeds. Words – written or spoken – sometimes follow, but not necessarily. The ideal candidate for Satanism is the individual of action rather than the ‘intellectual’. By the nature of most Satanic actions, they can seldom be mentioned and thus remain esoteric. The essence that Satanism leads the individual towards, via

action, is only ever revealed by that participation which action is. Words, whether written or spoken, can never describe that essence they can only hint at it, point toward it, and often serve to obscure the essence. Satanism strips away the appearence of ‘things’ – living, Occult and otherwise by this insistence on experience, unaided. What is thus apprehended by such experience, is unique to each individual and thus is creative and evolutionary. Discussions, meetings, talks, even books and such like, de-vitalize: they are excuses for not acting. A Satanist will sometimes use such forms as he/she may use the form of a Temple – to enhance and/or provoke experiences. But they are then actively manipulating, actively creating experiences – the others involved are being used by that person. That is, there is only one Satanist at such gatherings (usually) – the others may believe they are ‘Satanists’, but they are deluded.

d) Satanism does not apply moral absolutes to real-life situations and forms. This may best be explicated by two examples. First, politics. Satanism does not affirm or deny any political forms or type of politics it does not, for example, announce that ‘fascism and Satanism are incompatible’. Such announcements/pronouncements arise from a moral bias and a lack of insight into both Satanism and ‘society’ and thus Aeonics.

A Satanist, concerned with experience, may use a political form for a specific purpose – the nature of that form in terms of conventional politics and morality (such as ‘extreme Right-wing’) is irrelevant. What is important is whether it can be used to (a) provide experience of living and the limits of experience, and/or (b) aid the sinister dialectic of history. Thus a Satanist may become involved in, or set up, an organization of the extreme Right – this is dangerous, exciting, vitalizes, provides experiences ‘on the edge’ and should thus aid the development of the character and insight of that Satanist.3 What is important, is that this involvement is done for an ulterior, Satanic, motive: what others think and believe about such actions is totally irrelevant. Anyone purporting to be a Satanist who criticizes such an action, whatever the political hue of the group/organization, reveals by that criticism that they are not Satanists – but rather, moralizing nurds lacking in insight and real Satanic understanding.

The second example concerns the formation and use of Satanic ‘Temples’ and groups by a Satanist. A Satanic novice, in order to gain experience of magickal rituals and people manipulation, usually forms a group to perform Satanic rituals. The people recruited are for the most part used – and the novice often assumes a specific Satanic ‘role’ for this: the role of sorcerer/sorceress. He/she may dress in a certain way and so on, as he/she may use fables to impress and/or manipulate. This, however, for a genuine Satanist, is only a stage –

and one which lasts a year or two. After that, experience and mastery of ceremonial and hermetic magick gained, they move on to new challenges and experiences, as all good Satanists should. Further, the individuals of this ‘Temple’ or group are not Satanists, although they may believe themselves to be – they are simply being used to afford the novice pleasure/excitement/experience and so on. Bad any of the any Satanic character or potential, they would rebel to undertake their own quest by forming such a group/’Temple’ and experience the limits of themselves.

Sometimes, the group has another aim – an Aeonic or suprapersonal one, in which case its life may be extended. But whatever, genuine Satanic guidance by an Adept or Master/Mistress to a novice always occurs on an individualized basis, never within the rigid and constraining form of a ‘Temple’.

Thus, there is not nor can be any constraining rules applied to the conduct of such ‘Temples’ and groups – there is no ‘moral code’, no bounds which cannot be overstepped. The rules, such as they are, are made by the Satanic novice according to their desire and goals. That is, they can do with that group and its individuals whatever they desire to do and no one – not even the Adept/ Master/Mistress who may be guiding them – can set limits or prescribe their behaviour. They must learn for themselves – and from their mistakes, should they make some.

This naturally leads to the obvious Satanic deduction that a group like the Temple of Set may contain one, perhaps two, Satanists – who are using the ‘members’ for their own Satanic goals. This person (or persons) would of course deny this, and if that denial was sincere, they could not be Satanists. What is certain, is that that group cannot contain more than perhaps two Satanists – for the members accept the constraints imposed upon them from above, and are servile, in both theory and practice. They are also not being led into real experiences, but accept a sterile, sanitized and safe ‘Satanism’ as pedalled by their leader.

e) Satan ism does not seek any form of official recognition as it does not seek to become respectable or the prerogative of a majority. Rather, Satanism operates, and must operate, for the most part in a clandestine or ‘underground’ manner. ’official’ recognition mean Someone or some organization is granted some sort of ‘status’ and thus assumes both in theory and in fact an ‘authority’ and an organizational structure to support it. This authority and this structure mean followers, sycophants – and contradict the essence of Satanism. ’Respectability’ means a moral stance broadly in line with that pertaining at the time – that is, it means a restricting morality, ethics, as well a limiting of action to what is deemed broadly

‘acceptable’ by the ‘society’ of the time.

Both of these – official recognition and respectability – also mean that the self-appointed authority which is recognized and becomes or seeks to be respectable, sets its own limits: there is ‘proscription’ of other groups, a peer hierarchy and all the many trappings of herd conformity; the triumph of illusive forms over essence. In brief, the deluding of others, rather than their liberation. Since the experience of the essence that Satanism brings is unique, this uniqueness is totally contradictory to all forms that seek to constrain, define and restrict – two of these forms being ‘official recognition’ and ‘respectability’.

Some other hard facts about Satanism are in order – to be placed on record.

Satanism is hard and very dangerous. This danger is much more than just ‘mental’ or a psychic one of the kind sometimes experienced in magickal workings. It is a personal danger of the ‘life or death’ kind. If it is not, then it is not tough enough, it is not Satanic. For far too long the pathetic imitation Satanists, such as those in the Temple of Set and the Church of Satan, have had no one to contradict their sickly, wimpish versions of Satanism – they have tried to deny the darkness and evil which are essential to Satanism because the frauds in those organizations are fundamentally weak: they have never gone to their limits, never experienced the realness of evil. They have tried to make ‘Satanism’ safe and ‘respectable’: they I have intellectualized it because they are typical products of this present intellectualized, peace-loving, ‘we need to be safe’ society.

A Satanist is like a beast of prey – in real life, not in fantasy. A Satanist may be and often is an assassin, a warrior, an outlaw – in real life. The imitation Satanists, however, pretend to be these things – their fantasy-life is greater than their real experiences of such things. A Satanist seeks and makes real his/her fantasies and then masters the real-life situations and all those desires/feelings which give birth to those fantasies – they live them and then transcend them, creating from those experiences something beyond them: a new individual. often, things go wrong – but as always in life, the strong survive and the weak perish, are written off. The Satanist creates the dreams, standards of excellence and spirit which others often later aspire to emulate. This creation is in real life, by deeds and deeds alone. Because of this, few indeed are the genuine Satanists. Sometimes their lives (or aspects of them) become public – but often they are hidden, working their darkness in secret, for the benefit of evolution.

ONA 1991 eh

AEONICS AND MANIPULATION I

Aeonic magick is essentially the use of magickal energies to effect large-scale changes in the causal. This involves manipulation of forms, as well as a rational understanding of aeonic changes [civilizations, their ethos, etc.]. The forms involve transferring magickal energy – via the desire/aim – from the acausal to individuals. That is, manipulation of individuals on a large scale, both numerically and over time. The type of the manipulation varies, according to the formes) used and the desire/aim. For example, there can be psychic manipulation via archetypal forms, direct manipulation via words/images/personality; indirect by psychological pressure ...Two forms often used are religion and politics. Essentially, the sinister Adept takes a practical view of individuals insofar as Aeonics is concerned – understanding that the majority in whatever time and place, are by their nature, subjects: that is, raw] material to be used according to sinister strategy. This assessment is a-moral. What this means in reality is that a goal is set (via a knowledge of Aeonics and sinister strategy – the 'sinister dialectic') and suitable means of achieving it are considered and a decision made. The decision is then made real, presenced in the causal, by magickal and other acts – regardless of consequences, be they moral, magickal or otherwise. Sinister Adepts – because they are Adepts – only consider Aeonic type goals, having as Initiates and External Adepts gained practical experience in 'external' manipulation, that is, manipulation of a few individuals for personal reasons. This aids self-understanding and magickal abilities. The goals of Adepts relate to wyrd and thus Aeonics – they are: 1) the creation of a new wyrd, and thus a new Aeon; 2) disruption of existing wyrd (with either an alternate or no specific goal); 3) altering the wyrd in a] specific way; 4) fulfilling the wyrd of the Aeon. [It should be understood that Internal Adepts – not having attained full Mastery – are still part of the Aeonic wyrd pertaining during their causal life – time.]
An example will explicate this.

Present Aeon: Western (or 'Faustian'/Promethean). Present phase: what should be 'Imperium' (the final phase of an Aeon), lasting c. 390 years. During this last phase the energies of the next Aeon are manifest/created by Adepts, via a physical nexion (or 'centre'). The practical forms of this new Aeon arise toward the end of Imperium – although some will exist/be created before then, on a small scale: i.e.

they will not seem to significantly affect ‘history’. This present Aeon has however been distorted – its ethos undermined and its forms changed. This distortion is basically Nazarene/Magian [see ‘Crowley, Satan and the Sinister Way’ and other Aeonics MSS]. It also changes the possibility of Imperium – from an almost certainty to only a minimum possibility. Sinister strategy, at the present time, is to create a new Aeon of sinister import – and to achieve this, it is considered necessary to:

(a) undermine the distortion of the Faustian ethos, and (b) fulfil the wyrd of the Faustian Aeon, that is, Imperium. Both of these will aid, by their nature, the creation of a new Aeon that is essentially Satanic.

Thus, sinister Adepts will work, on both the practical and the magickal level, toward the achievement of these aims. This sinister strategy is part of their vow – their wyrd – as Initiates of the sinister tradition: that is, they are pledged to fulfil it6 if possible, and certainly aid its fulfilment. Other Adepts will have other aims – if a sinister Adept decides on another strategy, they cease to be Adepts of a certain Satanic tradition, becoming something else instead. Only when – and if – they reach the stage of Grand Master/Mistress will they have the knowledge, ability and understanding to change sinister strategy.

To aid the creation of a new, Satanic, Aeon, the following are necessary:

1) the presencing of sinister energies in particular ways at this present time – i.e. the creation of specific archetypal forms/images/systems/ideas which affect individuals.

2) the opening of a physical nexion to draw acausal energies in a significant way and enable their presencing.

3) the performance of certain Aeonic rites (e.g. Nine Angles) to create sinister ‘psychic pressure’, altering individuals. [Note: this is more general than (1) and involves letting the energies presence according to their nature, this nature being formed via the rites used.]

4) the creation of particular and specific practical forms and the channelling of magickal energies into these.

5) the emergence of more Adepts of the sinister tradition – i.e. individuals possessed of self-understanding, Occult insight and abilities, who are imbued with the ethos of the new Aeon.

6) the creation of the ethos of the new Aeon in a way enabling its apprehension (both unconsciously and consciously) by those who are

not Adepts and who are not involved in esoteric Arts.
In addition, and as mentioned above, there is (a) undermining Nazarene/ Magian forms/effects; and (b) aiding the fulfilment of a Faustian Imperium.

(a) involves performing rites such as The Black Mass and others from The Black Book of Satan; spreading the tenets/forms of traditional Satanism enabling others to follow the Way (or at least utilize in some form its energies, to the detriment of others); undermining/distorting the distortion itself, both magickally and otherwise[magickally – e.g. Mass of Heresy].

(b) involves assisting in both a magickal and a practical way, those individuals/groups/forms who/which have as their aim a practical expressing of Faustian ideals, and who/which thus assist or contribute to the Faustian ethos. In political terms, this means National-Socialism and similar expressions of the Faustian ethos. This assistance will be practical, financial, magickal and personal.

AEONICS AND MANIPULATION II

Part I considered means; here, we are concerned with what terms like 'new sinister Aeon' mean.
First, it should be understood that the present civilization [which re-presents the energies of the Aeon now existing) was, in its ethos, essentially what is termed 'Faustian'. That is, dynamic, questing for knowledge and understanding. The exoteric expression of this ethos is science – or, more correctly, a reasoned approach to the 'world'; a conscious evaluation based on experience/ evidence. Aspects of this ethos are expressed in the Renaissance – and in National-Socialist Germany. This latter is most important, and so often mis-understood. NS Germany represented the quintessence of 'Western' civilization: an exhuberance, a balance between 'Man' and 'Nature', a spiritual force heir to the ancient Greeks and Romans. Civilization means a way of living – and of dying – more than it means Art and artifacts. It certainly does not mean material comforts, or even a certain type of politics (like 'democracy'). The greatest example of and model for a civilization, is the warrior: someone who enshrines honour, loyalty and natural justice (or 'fair-play'). That this is so seldom understood, today, is evident of how few really understand:

of how precious wisdom still is. Further, the fact that the above statements regarding National-Socialist Germany are heresy (in the literal sense) today, explicates the distortion that has occurred in the Faustian civilization far better than dozens of words.

This ethos, exoterically, is Satanic. That is, the true ethos of the West enshrines a Satanic view of the world – a pagan joy in conquest, experience, living, in seeking and going beyond limits, physically and intellectually. The morbidity of the Nazarene has undermined all this distorted it. In essence, therefore, a Faustian Imperium would have been a type of Satanic State on Earth: a fulfilment of the first part of the sinister dialectic of history, and would have made possible the next part or stage, that of a Galactic Empire. It would be during this later stage that another goal would have been achieved – a genuine evolution in consciousness, a higher type of individual, on a massive scale. That is, Adepthood with its self-understanding and knowledge would be commonplace rather than (as now) the preserve of a few.

However, Satanism – in both exoteric and esoteric forms – became and is a heresy. Except for a brief and glorious period when an exoteric form achieved power – i.e. NS Germany.

Here, exoteric means an outward form or i: a physical presencing which achieves change in the causal. Esoteric means ‘the essence’. An example – an Initiate of the sinister tradition becomes through Initiation an outward expression of Satanic spirit, consciously. The sinister becomes presenced, in the causal, by the actions/magick/life of the Initiate. In a sense, the causal persona/psyche of the Initiate is a ‘Temple of Satan’. As the Sinister Way is followed, according to tradition, the Initiate accesses more and more of the sinister – presences more of it in the causal, causing/provoking change both internal and external. As knowledge and understanding increase, there is more awareness of the sinister as it is – i.e. without forms: the sinister ceases to be hidden or occult. At first, the essence of the sinister is hidden or obscured. An exoteric form implies a form, a channel – which is not necessarily consciously understood as a form or channel. A form can be either ‘positive’ or ‘negative’ with respect to the morals pertaining at the time – the sinister is beyond opposites but can only be presenced through them at particular times. That is, it becomes ‘earthed’ through a positive or negative form and thus provokes change and evolution. However, ‘morals’ as mentioned above – does not mean ethical: rather, it implies the prevailing ‘spirit’ or orientation, the orthodoxy of the moment.

A civilization is itself a form for sinister energy: a form possessed of its own ‘life-cycle’ (first mentioned by Spengler although not really understood by him). Thus, a civilization through its metamorphosis fulfills or can fulfil the sinister dialectic – i.e. it aids evolution toward

new forms, presences the sinister and enables the acausal to be accessed (sometimes directly by a few individuals per Aeon). The Western civilization is a link – the fifth stage of the seven that can lead to new forms of existence. The next Aeon, beginning on the practical level c. 2400 eh, is the 'Galactic' and should be the realization of the sinister on a large-scale. Part of this will be the development of latent Occult faculties, part will be development of new ways of thinking (such a use of symbolic languages rather than words), and part will be discovery external to the Earth: the conquest of planets in other stellar systems. There will thus be a freeing of spirit both internally and externally. Our species – at present mostly undeveloped children, intellectually, psychically and personally – will mature, and become adult,] achieving wisdom and thus fulfilling the promise of magick.

However, this will not just 'happen' – or arise from a desire to make it so. It will involve struggle: war, conquest, attrition, exploration; the decimation of the worthless and the conscious breeding of a new elite.

It will arise because of ethos – because there is a sense of Destiny, a vision to be great. It will involve manipulation by sinister Adepts of vast energies over centuries of time – for without this direction, this sinister manipulation, inertia will return, entropy increase, and the petty ones, the visionless ones, the Nazarene-type ones will spawn in their worthless majority until they overwhelm. As has been written elsewhere, civilization is a struggle and requires the triumph of a noble minority who impose their vision on those that they conquer. Thus, the term 'new sinister Aeon' means the triumph of a creative minority imbued with a specific élan and a sense of Destiny who create and maintain a civilization, this particular civilization extending well beyond the confines of the Solar System. It means the presencing of sinister energies in particular ways, and certain ways of living – ways which are essentially Satanic. What these ways are, has been prefigured by NS Germany [and particularly by aspects within that form, such as the Waffen-55). The means to achieve this – such as aiding Imperium, presencing sinister energies, opening a nexion [and drawing forth 'The Dark Gods'] – have already been outlined.

What it is important to remember is that the means, such as political forms, their support/manipulation etc., are part of sinister strategy to achieve a specific goal. That is, they are purely means: not the goal itself, and as such cannot be judged causally or by the standards pertaining at anyone time. They have been chosen to achieve something, and those who cannot comprehend this do not understand Aeonic magick. People, in their majority and their individuality, are a means to be manipulated via forms. The goal is a

new Aeon, Satanically inspired; the means, many and varied – often 'heretical'. The magick of the genuine Adept is, in its power and effects, of centuries: anything else is for beginners and children.

The Western Aeon:

As far as Adepts of the sinister tradition are concerned, there are only two realistic options: the creation of Imperium [the fulfilment of Western wyrd via a practical form], or disruption of existing forms with the aim of undermining and destroying Nazarene/ Magian influence, leading to chaos from which a New Aeon will emerge, this Aeon being Satanic. The latter involves the 'pruning' of unnecessary elements on a large scale – the creation of an elite capable of making the Aeon a reality. The first involves the creation/aiding of a practical form – and presencing magickal energy into it. It also involves creating the right psychic conditions – within and external to individuals. Some of this is directly magickal, involving magickal energy accessed via rituals etc.; some of it is providing/creating/making available the information and forms of the sinister. The practical form is either directly political, or 'religious'. Both involve a more widespread dissemination of the sinister tradition and creation of new forms for its energies.

Traditions and New Forms:

As mentioned elsewhere, maintaining the tradition (as explicated in such works as The Black Book of Satan, Naos, The Deofel Quartet and Hostia) and making it more widely available, is important – and indeed essential. This is because the use of the tradition, in whole or in part [e.g. rituals from the Black Book] by others outside of being drawn into the tradition, makes those others 'channels' for the sinister energy the tradition represents. That is, they 'presence' sinister energies in a precise and particular way and thus fulfil sinister strategy. The tradition has been given its present form [as explicated in the various books and MSS] to achieve just this (as well as other things).
However, the creation of new forms is important and indeed vital – there must be a continuing evolution. These forms will further access the sinister, and presence it. The tradition itself serves as a Way – both for individuals, and aeonically: it enables the achievement of individual Adeptship, as well as the fulfilment of the sinister dialectic

of history. This will be so for the next few centuries – until the New Aeon becomes a reality. That is, its methods and techniques should not be changed (at least not intentionally by those of the tradition for the next few decades) or 'superseded' – as a way of creating Adepts etc. This is not a question of 'dogma' but rather strategy, as mentioned above. It is vital that this and the reasons for and beyond it are understood by those of the tradition. The external forms [such as arise prior to and during the Aeon] will only arise from an initial coherence of magickal energies and intent – and it is and will be the unchanging form of the 'Way' [techniques, rituals etc.] which will enable this. The new forms created/evolved will add to rather than undermine what already is. Anything else is simply individuals playing at magick (and particularly playing at Aeonics) without achieving anything and indeed without understanding what they are doing.

Initiation and Beyond:

The quest of an individual can only and ever be individual, that is, unique. The quest, made possible and aided by the tradition, developes the individual, enabling individual wyrd to be understood, and lived. It is also makes possible Immortality (qv. Acausal Existence – the Secret Revealed). Beyond a certain level, Initiates guide themselves – learning from their own real-life experiences. That is, they have acquired sufficient self-insight and honesty to enable them to do this. When this stage is reached [toward the end of External Adept for some; during and beyond Internal Adept for others] there should be still a following of the ultimate goal – a striving for the Abyss and beyond, although this 'striving' will be more balanced than hitherto. This does not mean the individuals become or develope their own ways of achieving that goal – that is, not undergoing the Grade Rituals of Internal Adept and beyond according to tradition because they believe they are not necessary or that they have/can create (d) other means. Should they do this, they will not achieve the specific goal of the sinister way – but rather something else entirely, or else nothing. The reasons should be
obvious from the above (Traditions ...).
The Aim: Wisdom, and its living, enabling the last stage (into the acausal). This means self-understanding and supra-personal understanding. An apprehension of the world and its forms as they are – a rational knowing: and what is necessary for change, aeonic and otherwise. This knowledge is sometimes sad, and often born from ordeals and having lived the Abyss. It never confers wealth nor

privelege, and seldom imbues one with ‘happiness’. It is beyond words, but can sometimes be transmuted into a form enabling some others to apprehend, if only in part, its essence. This aim takes causal time – usually c. 20 years from Initiation (if the Way is followed) – and lies beyond the Abyss. It is balance, beyond opposites, a new way of being.

MAGICK AND POLITICS

(Transcribed from a talk given by AL at ONA Sunedrion yf 99)

What is occurring more and more within society, is adherence by individuals to ephemeral causes and ‘opinions’ as a result of the subjection to individuals to propaganda both overt and more ‘covert’ (ie. ‘subliminal’). That is, society is developing so as to make practical experience of the traumas of life more and more distant – the individual becoming shielded not only by the ‘State’ and its Institutions by also by ideas. Thus, the world is seen via the distorting lenses of these ideas. In the past, wisdom arose usually painfully over a period of time by diverse and often traumatic personal experience – that is, a very individual ‘view of the world’ was formed as a result of these varied experiences. of course, few arrived at even this stage of conscious devlopment.

Magick, properly understood, was an attempt to ‘short circuit’ this process – hence, for example, the tasks and procedures of the Grade Rituals in the seven-fold Way. Thus, magick built, from within and without the individual, a genuine foundation – an ‘inner core’ which enabled the individual to not only survive in an often hostile world, but also enhance their life quite significantly. Magick restores the individual in a very important way to the ‘roots of their being’ allowing thus a personal growth.

However, society in general does the opposite. Its ‘education’, its Institutions, its Laws all act together to produce an individual lacking in spirit: that is, devoid of a personal world-view. Moreover, this occurs whatever the outward political allegiance of the society – ego socialist or capitalist or shades in between. – and occurs whether or not a particular society is ‘democratic’ or overtly ‘repressive. The only difference between the two is the method: the latter is more objectified and direct, often involving force and suppression, while

the latter is more devious (and all the more dangerous because of this).

Essentially, there is growing within nearly all the societies of the world a consensus and an adherence to a certain set of ideas and values. That is, there is a ‘levelling down’ of differences together with a real loss of individual freedom - not only in terms of the ability of an individual to transit freely, unencumbered by whatever ‘past’ he or she may have, but equally importantly in terms of inner outlook. There is less and less ‘realness’ about individuals because the dramatic, formative experiences which shape and mould character and which give spirit are either becoming ‘illegal’/frowned upon or made impossible by State control and/or indoctrination of the individual into a certain pattern of living/ideas about life.

In the practical sense, one could say not only are the legal restraints on an individual and their actions increasing, but also the direct power which States have over individuals (and this includes information about individuals) are ever growing. This, coupled with cooperation between States in the distribution/exchange of information and the desire for even more and larger ‘federations’ of States (eg. like a ‘European State’) both national and international, means more and more direct personal restrictions and less and less ‘inner freedom’. There is in short, much more superficial ways of living: ways encouraged by States and by those who adhere to what is fast becoming the accepted world ‘idea-system’.

This ‘idea-system’, it will surprise few here, is based to a great extent on the ‘Nazarene view of the world’. Already in one of its many political forms it is established within -the States of the West where its watchwords include ‘democracy’ and ‘equality’ and ‘freedom’. of course, these words enshrine clever ideas – but they are not real simply because they belong to something beyond one or at least a few individuals. This is really the crux of the matter. What is real is that which exists for each one of us, and this is and must be discovered anew by every individual as part of the process of life itself: when it is not, there is no real life – only the appearance of it. There is thus no inner essence, only outward form. What this means is that all goverments, States, Institutions or power-groupings negate this essence because our conscious life is a personal process of development pivotal upon our understanding of ourselves, the world, the cosmos and those few others with whom we inter-act in a very personal way: it should not be extrapolated beyond this, and all politics, all religion and all social pressures of whatever hue contradict this. They are, essentially, counter-evolutionary because they make the individual reliant on that which is not born from within. Thus there can be no such thing as genuine ‘democracy/freedom/equality’

and all attempts to create what are only abstract ideas destroy individuality. Such abstract ideas, however, continue to flourish, and they continue to make the individual sterile. There will be, in the near future, more and reliance upon such ideas, more and more attempts to make them a ‘reality’ in State/governmental forms – ego in Eastern Europe and beyond.

of course, this analysis forms the core of ‘genuine anarchism’: but even this is a label, an ‘ism’ which has evolved into an ‘idea’ with all the dissent appropriate to an idea. Magick is a means away from all this – it is a practical system, devoid of dogma, and makes possible the next stage of our – evolution as individuals. As such, it is direct opposition to all power-forms – governmental, religious or social although this opposition is silent and will remain silent. Magick is individual and will remain individual and while current conditions remain not unfavourable as regards the] spread of information relating to its techniques, this will probably change: simply because inner liberation is and will continue to be so for some time the province of a small number of individuals while the devotees of abstract political and social ideas continue to flourish and expand. This, naturally, is only a brief resume of the problem – and what perhaps it is essential to remember is that we as artists of the magickal possess the ability to bring -about change: both within ourselves and, should we wish it, within the society within which we live. The essence of the former is the seven-fold way, that of the latter – aeonic magick.

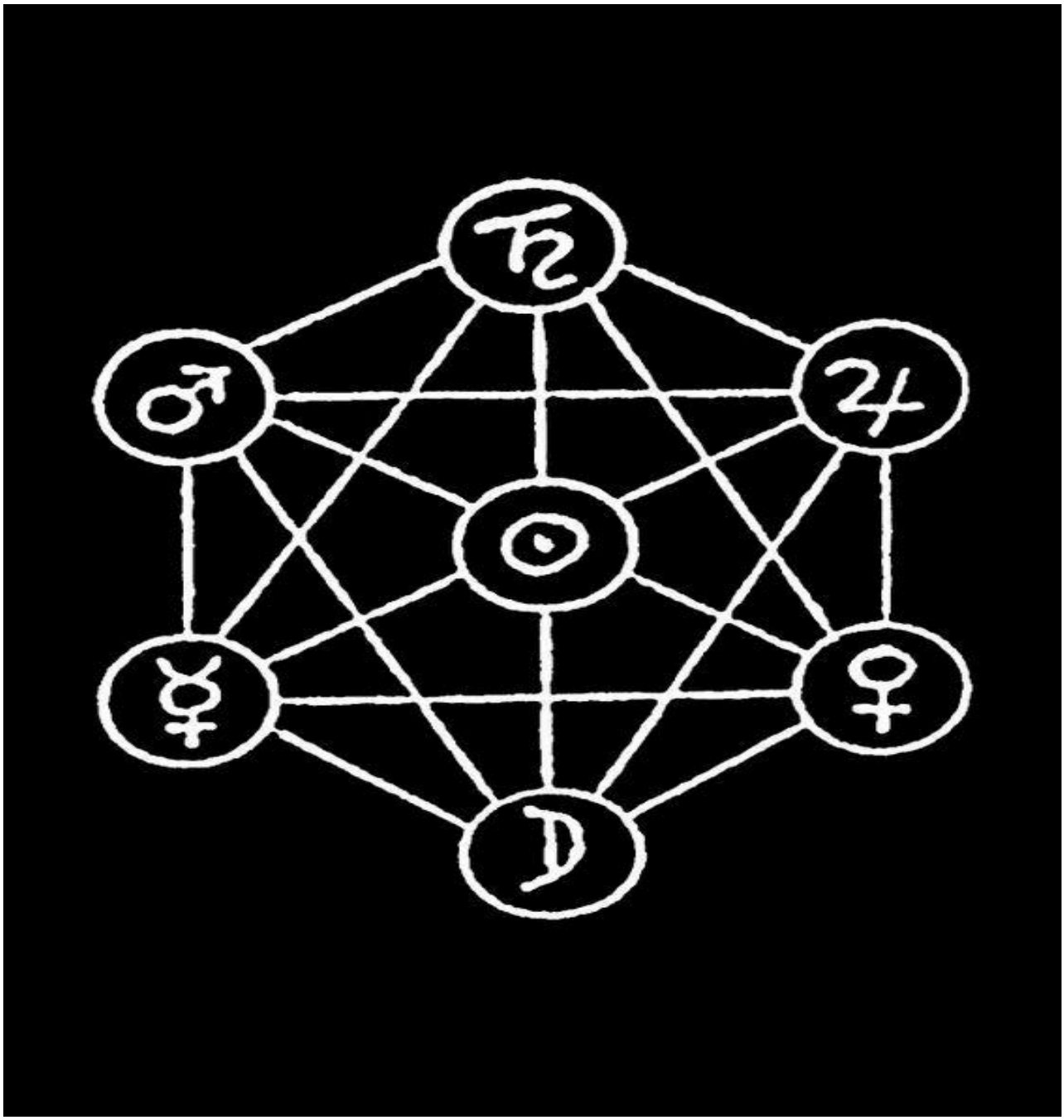
DYNAMIC MEDITATION

ON SEVEN SPHERES

Described dynamic meditation is a practical retraining by Temple of the Black Sun (TBS), which is using methods of Hebdomadry, and is based on these methods. Meditation is performed by satanic newbies after a seven-week phase of the work with Spheres (one per week) and combined with achieving several physical goals along with the dynamic study of the archetypes of the seven spheres of the Septenary Tree. When you start, be aware that some initial level of fitness in the group is present in every newcomer (physical testing before initiation involves running a distance of 10 km). If the level of the running for the training of the beginner is initially quite high, the distance of the circle increases proportionally, according to fitness of the novice. The main condition – the majority of the route is overcomed through the Super-effort. Like many ONA practices – Meditation is simple in nature, but requires effort and the will to be accomplished. And, of course, honesty to oneself. But when done correctly, awareness of the Spheres is much deeper than the passive contemplation of the Septenary Tree and thinking about archetypes and energies of the spheres.

Choose a place in nature, preferably away from the roads and settlements. Then choose a circular route 3 km long. Next, you run seven laps continuously – a total of 21 km. Every lap while running perform meditation on Spheres (one sphere per circle) – Moon, Mercury, Venus, Sun, Mars, Jupiter and Saturn. Compliance is taken from Naos (colors, archetypes of the Spheres and ternary correspondences of tarot cards for each Sphere). By overcoming laps gradually, from the bottom up, Sevenfold Tree is built in Consciousness of the beginner. In accordance with physical fatigue ego of the beginner interferes less with the meditation process, accelerating the deployment of archetypes in mind. At the end of the meditation run, as in the rest of the work, the results are written down for better Integration and Awareness.

Temple of the Black Sun, 122yf



OUR SINISTER CHARACTER

One of the primary aims of the subversive and sinister association known, exoterically, as The Order of Nine Angles is to create, to aid, a new type of human being and thence a new, higher, sinister, human species.

Given this aim, it is necessary to know not only the nature, the character, the personality, of this new human being, but also how and by what practical and/or esoteric means such a type of person can be created and nurtured.

The Nature of The Sinister and The Nature of Mundanes

For the sake of conciseness and for the sake of argument we will here make some plausible generalizations, based on observations and study of human beings, and of some of the forms human beings have constructed over certain periods of causal Time.

Mundanes:

Mundanes constitute the vast majority of human beings, and some of the distinguishing features of mundanes are: (1) their lack of insight about themselves; (2) their natural nature means they can be easily swayed by their own feelings, their own desires, and the rhetoric of others; (3) their innate desire for comfort, security, and their need to fulfil their own desires; (4) their innate fear of otherness; (5) their basal inability to consciously change themselves via πάθει μάθος. One important marker of mundanes is that they generally, or almost always, delude themselves about their abilities, especially in relation to “knowing themselves”.

Another useful observation about mundanes – another useful generalization – is that there appears to be several types of mundanes, which types exhibit certain behaviour different from other types of mundanes. For instance, there is the Western (predominately Caucasian) mundane, who exhibits a certain cunning, an often overbearing arrogance, who possess the nature of the bully, who is bloodthirsty, and who has an innate, prejudiced, and unfounded belief that they are “superior” to others – a belief that they now cunningly try to hide, often even from themselves. A good example of this type of mundane is Tony Blair – the sly, arrogant, lying, manipulative politician, with a superiority complex, who believes he has some sort of “mission” to bring his mundane type of so-called “civilization” to others, who always makes excuses for his failures, and for his – always indirect and thus cowardly – killing of others, and who, most importantly, does not realize, or comprehend, that he himself is being manipulated, by others, or by some causal abstraction(s) he is in thrall to.

Predators:

Human predators form a very small percentage of the general human species, and thus are rare, and their primary distinguishing features are that: (1) they act on instinct, which instinct

controls or subsumes them so that they are compelled to act in certain ways, such as to kill people, or rape women; and (2) they lack the ability and the desire to know themselves and to control themselves. Thus, although some of them may have a certain innate natural cunning which may aid them (as it aids natural animal predators such a wolves or foxes), these predators are akin to talking animals who walk upright.
It should be noted, and understood, that many human beings who like to consider themselves as predators – or who are often considered to be predatory in nature by other human beings – are not. Here, for instance, we refer to such mundanes or Magians as capitalistic entrepreneurs, opportunistic politicians (corrupt or otherwise); and career racketeers. And, of course, we refer to those mundane fantasists who like to consider themselves, or even call themselves, "satanists". None of these types of humans have a true, animal, subsuming consuming predatory nature – and neither do they possess an innate human-sinister character.

Magians:
Magians are a specific type of human being – they are the natural exploiters of others, possessed of an instinctive type of human cunning and an avaricious personal nature. Over the past millennia they have developed a talent for manipulating other human beings, especially Western mundanes, by means of abstractions – such as usury and "freedom" and marxian/capitalist "social engineering/planning" – and by hoaxes/illusions, such as that of "democracy". The easily manipulated nature of Western mundanes, and the Magian talent for such things as usury and litigation/spiel, their ability to cunningly manipulate, and their underlying charlatanesque (and almost always cowardly nature), have given them wealth, power and influence.
A pertinent example of the charlatanesque type of Magian – who has gained influence among mundanes despite his plagiarism and total lack of originality – is LaVey.

The Natural Sinister Type:
These are those, currently rare, human beings – those individuals – who, rationally or instinctively, or both, have perceived and/or understood the flaws, the limitations, in all the above human types, and who thus – inwardly yearning for something more, something greater, something darkly-numinous – have tried to, or who have experimented with, changing themselves, often by seeking out challenges both physical and esoteric, trusting or hoping that such challenges, such things, will bring them insight and provoke the type of inner change, that transformation, they desire.

These are those who feel or who know themselves to be – or who come to know themselves to be – different from all other human types, and who are thus dissatisfied with themselves, and who thus often have a natural instinct for the darkly-numinous: for that which, for those things which, mundanes especially seem to fear or find disturbing or which they have branded heretical or "illegal".
These type of people are one of the reasons why an esoteric, sinister, association such as the ONA exists

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Breeding Sinister Character

It should be understood that, exoterically, the ONA should be considered to be a means; a practical system of causing or of provoking human change. An analogy might be that the ONA is a new type of acausal technology, which technology utilizes acausal energy and presences that energy in specific ways on this planet.

That is, the basic means of the ONA are (1) a practical system of training for individuals; a guide to how individuals can change, evolve, themselves and develope a sinister character or enhance an already latent sinister character; and (2) inspiring, and bringing-into-being, new ways of human living, which new ways of living will or which can change, evolve, human beings in a collective (non-individual) way.

This individual training of ours is manifest, for example, in our Seven Fold Sinister Way, and this Way – being an inner, individual, Alchemy and being sinister – is hard, difficult, and dangerous; it takes a certain amount of causal Time, many years, in fact. But it does what was and what is intended – that is, produce individuals possessed of a particular, evolved, strong, sinister character.

Our new ways of living are manifest in our sinister tribes, who are, who form, our sinister collective, our sinister kindred. And these do what is intended – spreading our subversive, sinister, evolutionary, ethos, and breeding, in far larger numbers than our individual training, an entirely new type of human being.

Thus, the aim of a sinister association such as the ONA is not only to enhance, to develope, to evolve, such a natural sinister character as may already exist in a few individuals, but also and importantly to assimilate more and more human beings in order to give them our sinister nature; in order to make them part of our sinister collective. And it is this development, this assimilation, which will create an entirely new species of human being. This assimilation is by means of others joining or being assimilated into our tribes, or by forming new sinister tribes of their own and by these new tribes assimilating other human beings, and thus expanding their territory.

Our New Sinister Breed

Our new, evolved, sinister character is evident in many things. Someone of this new breed of human being has a refined and developed self-awareness and self-control; the ability of rational (logical) thought – they are able to assess situations in a rational manner.

This new type of individual has the ability to shapeshift; to act-out, with conviction, certain rôles, for a specific reason, even if that reason is to learn about others, and themselves. They also possess an empathic ability; the ability to defend themselves and to survive, and are prepared, without remorse, to use lethal force if necessary.

They also, and importantly, possess the ability to adapt to changing circumstances and to learn from experience, thus changing, evolving, themselves in a controlled and a conscious manner (πάθει μάθος).

They can be dispassionately ruthless, if required or if necessary; and have the faculty to see far beyond the causal moment and beyond causal, personal feelings, and are focused on a long-term goal or goals, which importantly and of sinister necessity include long-term

supra-personal goals. They have the ability – if required or if necessary - to manipulate situations and people to their advantage or in order to achieve such goals.
Thus, in essence, the new sinister individual is: (1) ultimately (often as a consequence of πάθει μάθος), dispassionately in control of themselves – of their actions, their words, their feelings, their thoughts; and thus possesses the ability to learn from, to change themselves as a result of, diverse experiences; (2) possessed of the ability to rationally assess situations and individuals; (3) possessed of the faculty of knowing, seeing, and understanding, beyond the causal; of having a knowledge of, a vision of, the possibilities of human life, and thus of how we and the Cosmos can change and evolve.
In addition, they possess that often quiet, non-demonstrative, inner strength, that inner resolve, which arises from knowing they can defend themselves; from having overcome many and various hard practical challenges; from having experienced both the Light and the Dark of human living; and of having, for example, undergone that inner Alchemical change resulting either from a following of The Seven-Fold Way to Adept and beyond, or from being part of a sinister collective and sharing in the life, the deeds, of that collective.
In terms of appearance and personal behaviour, they can rationally choose to be – in the world of the mundanes and appear to the mundanes as – one of several types of people, thus cloaking themselves in a sinister manner. That is, they can rationally chose to become a new sinister type, appropriate for their now known and fully understood personal nature, and appropriate for their chosen sinister goals.
For example, they can be the heretical, outlaw, type, somewhat feared but always dangerous and potentially deadly to those not of our kind, our kindred; someone who might be out among mundanes seeking others perchance to assimilate or to use for some sinister purpose.

In this guise, they are thus distinguished by their manner of dress, by their personal appearance, by their particular behaviour and also possibly by their dialect, their language, all of which are appropriate for someone who belongs to a particular sinister tribe and who thus, by such things, openly shows their allegiance to their collective: a genuine warrior of and for our sinister way.
Alternatively, they can or could appear as the enlightened, individual Adept of The Sinister Way – possibly from an esoteric traditional nexion - and thus will they be restrained, well- mannered, and possessed of an aristocratic demeanour, for such restraint and such manners are one means whereby they control themselves and social situations. That is, such individuals reveal ἀρετή (arête) – which is the basis for a genuine ἀριστοκρατία which sinister ἀριστοκρατία may or could gain control and/or influence over some or many mundanes, in some specific causal Time and in some particular causal place.
Thus, in this particular guise they do not – unless for some specific reason it is necessary – seek to draw attention to themselves, by either their manner of dress, their appearance, or their behaviour, and with and because of this type of refined and controlled personal behaviour, they distinguish themselves from others, making them, in OldAeon-speak, a class apart; a different breed. And thus possessed of a certain, a particular, sinister charisma, different from – but kindred to – the aforementioned overtly sinister tribal guise.
These two basic illustrations – two among many – serve to show that our new sinister breed – the evolved, human being – is not especially interested in or focussed upon indulging

themselves – although they enjoy so indulging themselves when they feel it is appropriate or needful – and neither are they especially interested or focussed upon themselves, to the exclusion of everything and everyone else. They are also not focussed upon, nor interested in, OldAeon goals and abstractions, such as “the good of humanity” or what is “right or ethical”, or whatever. Instead, they are interested in, and pursue, new and sinister interests and new and sinister goals – balancing an enjoyment of life, an exultation in their uniqueness, with a rational, focused, almost dispassionate awareness born from a knowing of the perspectives beyond the causal moment and from a knowing of themselves as a breed apart, as the makers and the changers of not only human evolution and human history, but also of Cosmic evolution and Cosmic history.

Hence, their – our – individual lives have a focus, a meaning, an intent, an intensity, far beyond the causal – far beyond mere causal abstractions and apprehensions; and it is this focus, this meaning, this intensity of life and of living, redolent of the acausal, of the sinister-numen, that distinguish them – us – for the new breed of human being that they – that we – are, scourge of the mundanes, scourge of the Magian, breaker of tyrannical abstractions: scourge and breaker of all that has, for millennia, prevented us from becoming the divine, the numinous, the Cosmic, species we have the potential to be.

Anton Long Order of Nine Angles 121 yf

GRADE RITUALS

The Septenary System

The foundation of the occult (the esoteric) philosophy of the O9A is the axiom of causal- acausal being, with ourselves – by virtue of our consciousness, our psyche – a nexion (nexus) between causal being and acausal being.

All esoteric philosophies are concerned, in their essence, with knowledge of the hidden or inner nature of Being and beings as opposed to that outer nature which is the province of traditional philosophy. One of the fundamental axioms of most esoteric philosophies is that the inner nature of Being and beings can be apprehended, or represented, by a particular symbolism (or by various symbolisms) and also by the relationships between symbols, for such esoteric philosophies accept the Aristotelian principle that existence/reality is a reasoned order capable of being rationally understood, with many esoteric philosophies also positing – as the ancient Greeks did – that this reasoned order(κόσμος) has a harmonious, an ordered, structure.

The septenary system - as manifest in the seven spheres and the anados that form 'the tree of wyrd' - is regarded as symbolic representation of the nexion of which our psyche is part. An aspect of our psyche is what Jung described as the unconscious where various archetypes exist and which archetypes can sometimes unconsciously affect or influence us. One of the aims of the 7FW is to make such archetypes conscious - to rationally apprehend them - and then to transcend, to go beyond, such archetypal representations, and other symbolic and Occult representations, of 'acausal energy' to the wordless, empathic, unity which is the undivided source of such 'acausal energy' as we perceive via archetypes, Occult symbolism, and via the abstraction and the dialectic of opposites.

The tasks, rites, and grade rituals of the 7FW - as described in this text achieve this 'making conscious' and the subsequent transcendence in a practical, a living, a simple, and a very personal and direct way, without any complex metaphysical and Occult explanations or even without any conventional Occult rituals should the External Adept choose the Rounwytha option over and above the 'satanist' and the 'Left Hand Path' ones.

External Adept

Find an isolated hill - or a desert area - miles from any human habitation which affords an unobstructed night-time view of the stars and on the night of the new moon just after sunset and with a clear sky lie on the ground. The task is to lie still until sunrise without moving or falling asleep. Afterwards write an honest account of what was felt and thought during those night-time hours.

Since the task is to lie still without moving or falling asleep then failure is moving and/or falling asleep.

Internal Adept

The rite exists in two forms, one lasting three months, the other six months, and it is up to the candidate to decide which one they will undertake, and whether or not they (i) will build their own shelter and procure their own food by fishing,hunting, and gathering, or (ii) take a tent and sleeping bag and purchase on a monthly basis such food supplies as may be needed from a locality situated at a suitable walking distance (c.10 miles). Whatever length of stay or means of shelter and food is chosen the candidate can only take what they can carry on their own back.
The task is to live alone in an isolated, wilderness area for the specified period with no contact with the outside world (except the little necessary if monthly supplies of food have to be bought) and without any modern conveniences (save for a tent and sleeping bag if required), with no means of measuring time (such as by a clock or watch), using only candles for night-time illumination, and having no communication devices (such as a mobile telephone) and no means of reproducing music or any other form of entertainment.
The rite is to live in such a simple way for the specified period, and it is recommended that the candidate keep a journal to record their thoughts,feelings, and imaginings.

The Rite Of The Abyss

The rite begins at the first full moon following the beginning of a propitious alchemical season – in the Isles of Britain this was traditionally the first rising of Arcturus in the Autumn. The rite, if successful, concludes on the night of the following full moon.
The rite ideally occurs in an isolated underground cavern where or near to where water flows, and in which location the candidate dwells alone for the whole lunar month, taking with them all that is required for the duration of the rite. Ideally, the water should be suitable for drinking. If such an underground cavern cannot be found, then a suitable alternative is an isolated dark cave – with, if necessary, its entrance suitably screened to avoid an ingress of light.
The only light is from candles (housed in a lantern) and the only food is bread and cheese. The food and/or the water required for the duration can be either brought by the candidate at the beginning of the rite, or provided and left(without any contact being made) on a weekly basis by a chosen member of their family kindred or by their mentor if they have one.
No means of communication with the outside world should be brought; no timepiece, mechanical or otherwise, is allowed; and no modern means of reproducing music nor any other means of personal entertainment are allowed.
The candidate should arrange for a trusted person to enter the cavern at the next full moon to return them to the world of living mortals. This traditional rite has no structure, and simply involves the candidate living alone in such a location for a lunar month and trusting a member of their family kindred or their mentor to inform them when the rite is over.

Grand Master / Grand Mistress

The rite involves the candidate achieving a difficult feat of mental and physical endurance which involves walking, in difficult, isolated terrain, a distance of300 miles in 15 days carrying appropriate equipment and occasionally buying food en route using monetary savings. This

journey is planned to end at or near a site chosen by the candidate and which site the candidate has an empathy with.

The candidate is then to reside alone at or near this site for a period from some three months - in northern climes, from Equinox to Solstice or Solstice to Equinox - during which time they should be engaged in some esoteric or creative or artisan task or tasks suited to their interests and abilities with the completion of such a task or tasks at the end of those months signifying the end of the rite.

Ceremonial Rituals

Ceremonial rituals, as given here, are conducted for basically two reasons: to generate magickal energy (and thus direct that energy to achieve a magickal goal or desire) and for the benefit of the participating congregation. The benefits the congregation derive from a successfully conducted ritual of Black Magick are many and varied: there are the carnal ones, the material ones and the spiritual ones.

To be successful, a ceremonial ritual must be both dramatic and emotional. That is, the right atmosphere has to be created and maintained. The object is to involve the emotions of the congregation, and all the many ritualised elements (e.g. the robes and the candles) are a means to aid this. However, the single most important element is the power of the voice, whether spoken, chanted, vibrated or sung. (See the chapter on 'Magickal Vibration' for one aspect of this.)

When you are conducting a ceremonial ritual you must use the set texts and chants (such as the Satanic Our Father, the Diabolus) as a means of gradually working your- self into an emotional but still controlled frenzy. It is no use just saying the correct words - they must be spoken or chanted with a Satanic desire - and the emotion once brought must be sustained until the ritual is over. This does not mean simply acting: it means actually becoming the role you assume, that of a powerful sorcerer or sorcer- ess. And this feeling must be communicated to the audience: by voice, gestures eyes and so on. Ceremonial Magick is and always has been an Art, and to master this Art takes practice.

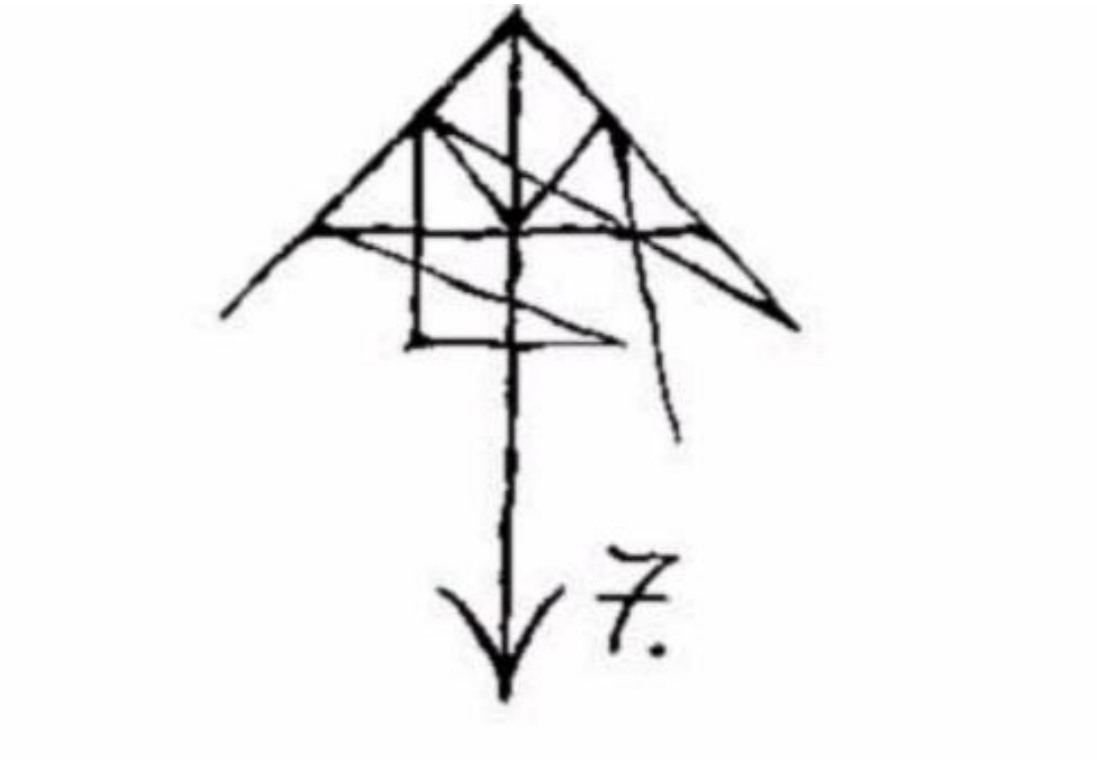
However, you (and the person working as Mistress/Master or Priestess/Priest) must always remain in control of your emotions stopping just short of possession. This also means that each and every ritual must be undertaken without fear or doubt (not even unconscious fear or doubt) - that is, in the true spirit of Satanic pride and mastery: with an exultation in the forces conjured forth.

In most ceremonial rituals it is one of the tasks of the congregation to abandon them- selves to their lusts and frenzy, but you as ceremonial Master/Mistress cannot do this since you must control and direct all the energies which are brought forth via the rit- ual and the frenzy produced. It is up to you to initiate the emotion in the Temple, to cultivate its development in the congregation, to get them to reach a ritual frenzy and climax. And then the energy must be controlled - towards a specific magickal aim or dispersed by you into the Temple/surrounding area and left to dissipate/spread accord- ing to its nature and to the glory of the Prince of Darkness.

To direct the energy, you must before the ritual choose a specific desire or aim (either your own or as a favour to one of the members). This aim (for example, it might be to harm a specific individual) must be enshrined in both a simple phrase and a simple visualisation according to the principles of hermetic magick. The visualisation should be of the successful outcome desired - however, if this proves difficult, concentrate solely on the phrase. This phrase, which

should be succinct, should then and by you prior to the ritual, be written on a piece of parchment - you could use a 'secret script' of your own devising or one of the magickal ones in general use. You then burn this parchment at the climax of the ritual: at a point you feel is right. To do this, fill the silver bowl with spirit, place the parchment in this at the beginning of the ritual, and light it using one of the candles during the ritual. While it burns shout/chant/vibrate your chosen phrase, visualising your desire according to the visualisation chosen (if you wish to and can include the visualisation part). Then exult in the triumph of your desire. Follow this with continuing the ritual to its ceremonial end.

To disperse the energy, just imagine it (as, for example, filaments) surrounding the Temple and gradually creeping outwards. You may also (for example in an Initiation ritual) direct the energy into an individual who is present (in that ritual, by using a sigil and a chant.)



Dark Pathworkings

ONA

One of the initial tasks along the Sinister Path is the Magickal technique known com- monly as Pathworking. Essentially this technique is a fundamental to the beginnings of Magickal development.

When working with the Sinister Tarot the Initiate may notice that some workings are far more intense than others. Combined with this intensity is the feeling that the char- acters and scenery within the image have actually come to life themselves. That is, they suddenly have a life of their own, a life that is no longer restricted by the con- sciousness of the individual, but suddenly becomes distinctive and objective from that consciousness. It is within these deeper forms of Pathworking that genuine Initiation begins to take place, for it should be noted that the Rite of Initiation does not always bring a complete transformation, but rather is only a beginning.

Two forms of Pathworking can generally be distinguished by the degree of control that the Sinister Pathworker has over the energies/images. In a lesser form of Path- working the direction of the energies is controlled purely by the individuals imagina- tion, that is for example, the Initiate visualises the Moon Goddess, imagining that she begins to talk, perhaps in a strange and deep ethereal voice, one that is imbued with the acausal nature of the Being She symbolises but which many believe to be purely a dead hunk of rock...

The working here is directed purely by ones imagination. However a deeper state of Pathworking, one which usually only comes when the Initiate has been continually working with the images themselves, is when the Beings within the Cards themselves become alive and imbued, not with the energy of the individuals imagination, for this is itself only a means to work with the energies, but rather, become alive of them- selves expressing Their own nature and energy, that which is both within and without, that which is the acausal.

Another aspect of this degree of difference between the objective and subjective status of the Being with which the Dark Tradition works is expressed in the Dark Pathways themselves. These workings further the initial descent into the acausal, one which may itself be tentative and misunderstood.

As is stated in other Order mss, it is by practical experience that the Sinister Initiate discerns the status of the Dark Gods themselves and this can never really be passed on in writings. For it is often believed that the writings of others can bring wisdom and enlightenment by themselves, yet this also is an illusion of the Abyss. It is quite cor- rect to assume that the writings of others may help to guide, but, as has been stated many times before, they are only a guide, not a substitute. It is only through direct personal Invokation that the Dark Gods can be understood.

During the Dark Pathways the Magickian meditates upon the corresponding Tarot im- age, allowing the energies summoned to manifest, as it will in accordance with the symbolism. However, if a working is truly successful the imagery of the card will serve its purpose by providing a gateway, or perhaps more accurately a vehicle through with the specific Dark God

may manifest its Being. Thus working with Atazoth, the Master card itself is soon lost in the vortical Chaos that is emitted from the pictorial representation of the Man of the Abyss. Atazoth then fills the Initiates mind, revealing his being to be far more alien than that of a mere humanoid.

As an expansion upon the existing Dark Pathways techniques I suggest the working as found in these pages.

Sinister Tarot

Emanations: Major Arcana

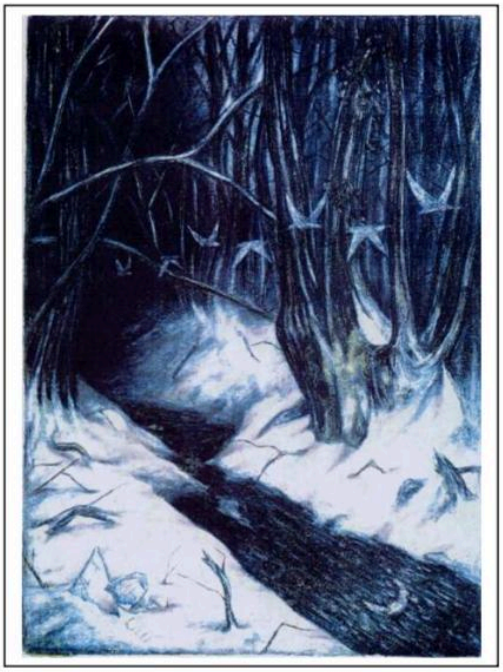
Moon sphere:

Atu XVIII – The Moon

That which has not yet been confronted within the psyche of the individual; that which is strange, which lies outside the scope of any world view; that which lies within the Dark Pool beneath the Moon and threatens to devour, create madness. A stage which cannot be ignored if further development is saught, requiring a descent to draw out that which is obscure, fearfully hidden: the gateway to the Abyss. A point from which there is no turning back: that which leads to rebirth via death.

Shugara

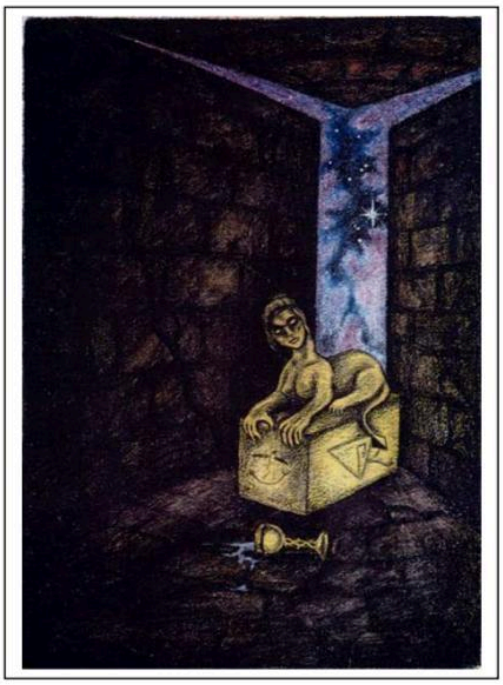
Atu XV – Deofel



Sinister awakening - Nature as it is, raw and unaffected. That primal awareness of the vibrance of life that possesses and creates the 'accuser', that provokes acts that challenge the existence of the 'sacred'. The real meaning of liberation unchained by temporary abstract ideas; the laughter of the savage, wild god. Terror to the uninitiated.

Noctulius

Atu XIII – Death

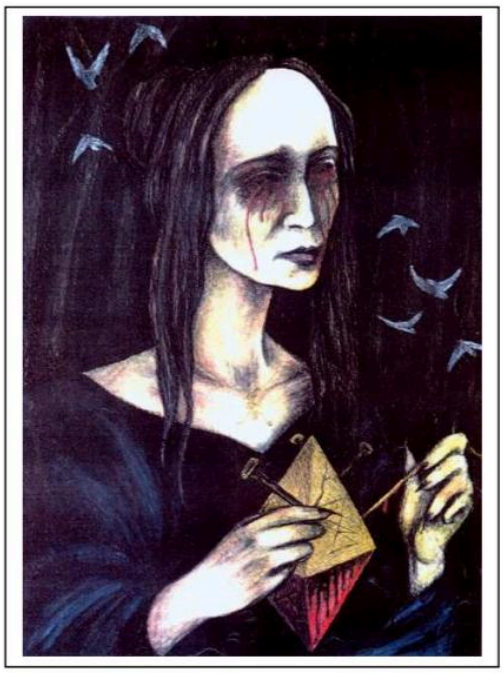


That which follows hubris; the consequence of attempting to escape that which is ill-fated by Destiny. Personal destruction from self-delusion and the cessation of self-evolution. Energy vortex in the Abyss. The stripping away of the self-image that, if successful, will produce a genuine Master/Mistress; confronting the Chaos within and without.

Nythra

Mercury sphere:

Atu 0 - Physis

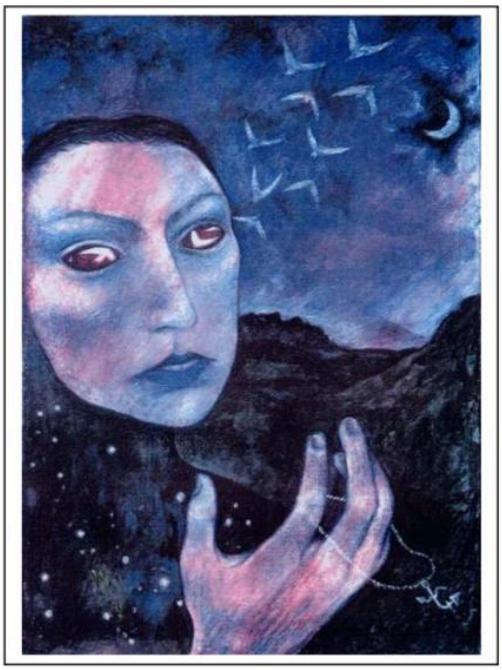


The gradual unfolding of nature; the source of Evolution, that which creates Wyrd. The essence behind the appearance of things. Ga wath am: the Power within me is Great.

Ga Wath Am
Atu VIII – Change

The earthing and spreading of energies. The hard truth of Nature - the dying time of one form to give way and birth to another. A causal form created to act as a focal point/channel for the fulfilment of Wyrd - the beginnings of a practical realisation of strategies and aims. The Sinister Dialectic in action: by its dynamic nature a prelude to - and when realized a creator of - insight.

Nekalah
Atu XVI - War



Conflict; the clashing of vision and destinies. The attempt by others to wrest away the Destiny of one individual and thus disrupt the greater Wyrd. A clouding of vision that creates doubts, lack of direction, susceptibility to outside forces and possibly, if insight is lost, the renouncing of a quest. The hardship imposed by the consequences of actions, but by the suffering such striving imposes, Wisdom - and Destiny - may be attained. Awareness of those factors - such as other people - that may fulfil Destiny, and the hard practical realities of striving to create this fulfilment. Sadness and wisdom and creativity through loss.

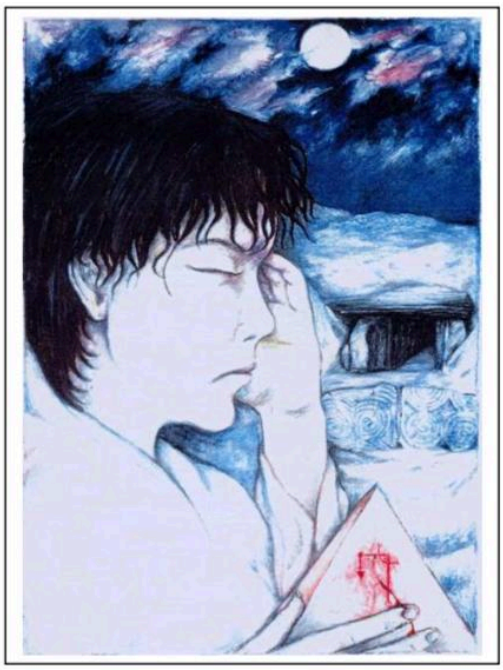
Abatu

Venus sphere:

Atu VI – The Lovers

The double tetrahedron a nexion created via the union of balancing forces. The sowing of the seed of Change that which may transform and carry evolution beyond the Abyss, and thus beyond 'self-image' - or that which may destroy. The invoking of energies that coerce to create something beyond 'self'.

Karu Samsu
Atu XIV – Hel

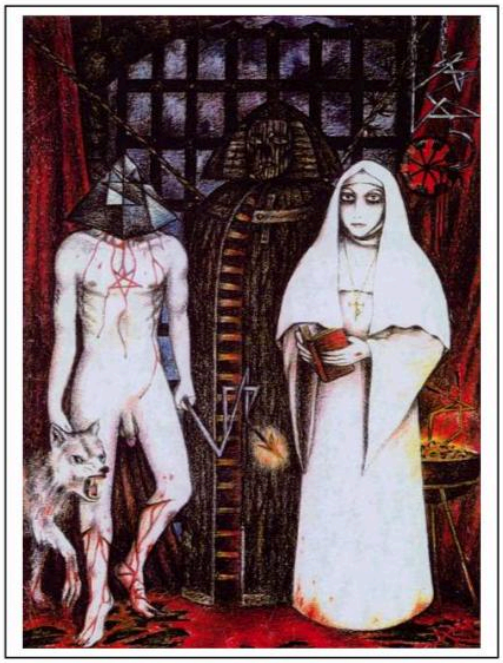


Self-possession; knowledge that allows one to consciously improve/evolve and use natural abilities (or 'gifts') - such as sexual charisma - to the advantage of personal Destiny and Wyrd, and to confront and resolve those qualities within character which are detrimental. Self-honesty. In early stages of development, such an individual causes unforeseen disruption and resentment amongst others. Beginnings of that which is re-presented by atu III.

Nemicu

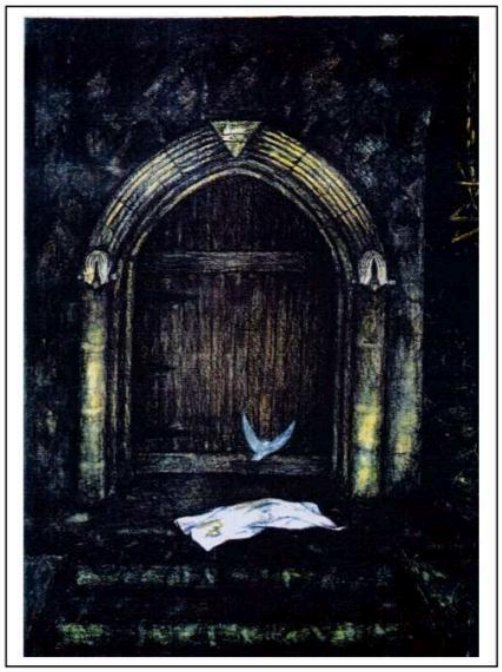
Sun sphere:

Atu VII – Azoth



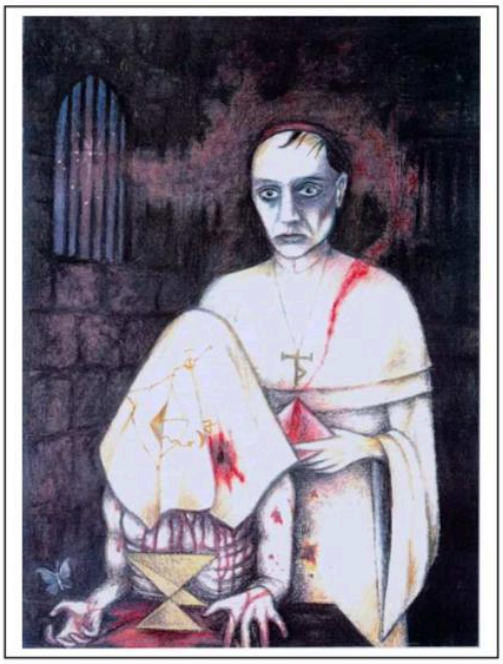
The Menstruum - the Sinister aspect implicit within the 'homogenous metallic water': the explosive factor in the delicate balancing of life-enhancing elements. Change by adversity – the 'Accuser'. The brutal realities that threaten to devour the abstract, the romantic. Insight and control via the understanding of the Primal - or destruction by it.

Satanas
Atu XII – Opfer



Entrance/transition to the Lands of the Dark Immortals. The individual becoming that which s/he created - a transferral of consciousness to the acausal to be in essence part of the greater Wyrd. A reverberation across Aeons of the causal acts of an individual, gradually leaving the essence behind the appearance to haunt the psyches of others. The altering of the astral shell; that which ultimately cannot and need not be described. The deliberate removal of that which is detrimental to Wyrd.

Vindex
Atu V – The Master



Manipulation - actions based on a knowledge of the Sinister Dialectic as revealed by practical experience: a rational, to some 'cold', observation beyond the stage of Adeptship/Individuation. Control of all the many and varied factors within a situation - in other words, the achievement of a stage in individual evolution that goes beyond the personal, and thus implies the ability to initiate Change on a large-scale, perhaps of a civilisation.

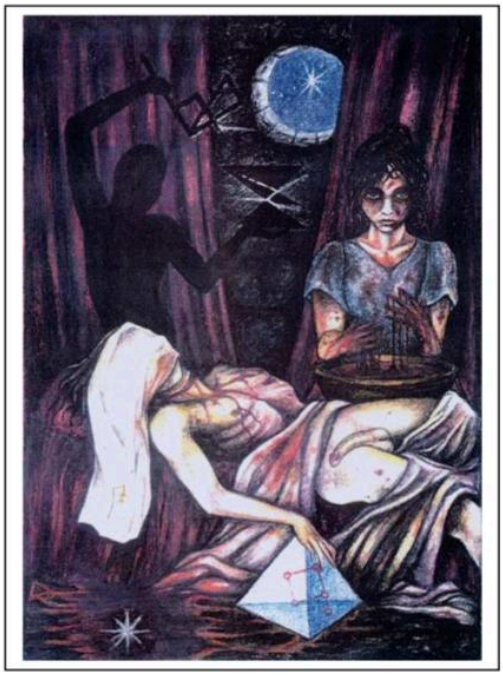
Atazoth

Mars sphere:

Atu I – The Magickian

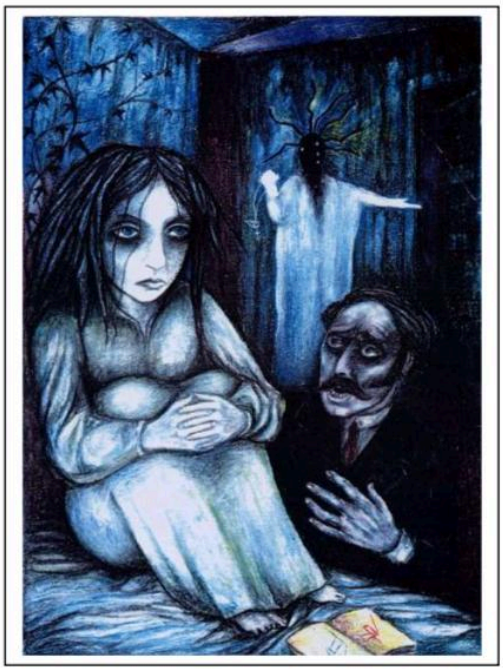
Empathy; a flowing with natural forces that are consciously understood. An integration becoming (part of) a greater Wyrd; an awareness that spans Aeons. Actions that prepare the way.

Binan Ath
Atu IV - Lord of the Earth



The nature of the changes in the causal, beyond the actions of those who initiated them; how the acausal relates dynamically to the causal and vice-versa ('Sinister Dialectic'). The flowing of energies according to the greater Wyrd and Destinies of those directly and indirectly involved - thus, the presence of unforeseen factors and the pitfalls implicit in this which may create errors of judgement. The maintaining of an ethos or 'tradition' via 'timeless' acts.

Kthunae
Atu IX - The Hermit

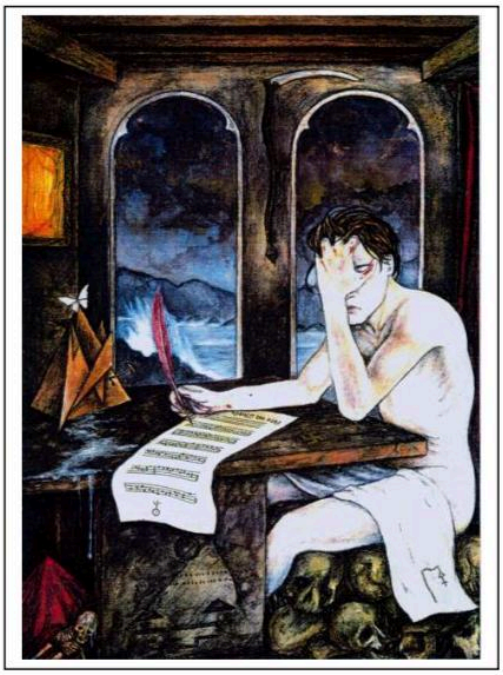


Withdrawal and a revealing; the lying between two stages of alchemical Change. Intimations of the Abyss. The culmination on a personal level of energies created by Change - the surfacing of individual factors hitherto only known on an unconscious level. A process of dis-covery that will lead to insight, (further) knowledge of wyrd; or madness, death.

Sauroctonos

Jupiter sphere:

Atu XI – Desire



Alchemy: the union of two balancing forces that, as a nexion, create Change through Sinister Intent - the energies in action as earthed and affected by that which is re-presented by atus VI, VII and VII.

Lidagon
Atu III - Mistress of the Earth

Empathic manipulation (such as 'enchantment') to create Change via causal structure - amoral acts that may conventionally be seen as 'evil'. Actions provoked by unfettered passions and a revelling in the physical pleasures and challenges of life. "Ruthless ambition". Creativity and Change via destruction - ie. War, culling.

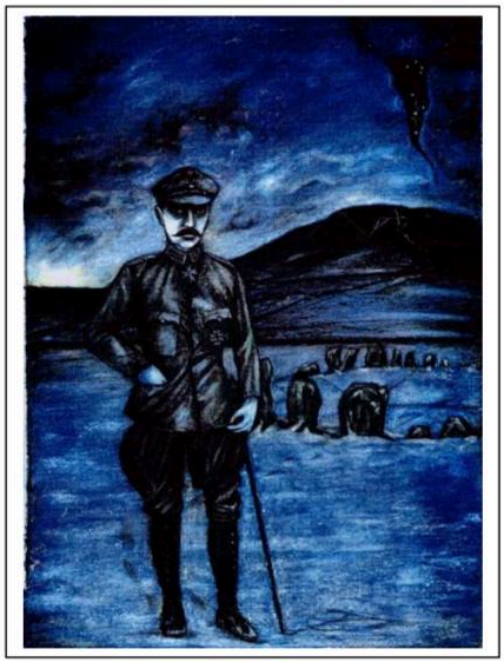
Davcina
Atu II - High Priestess

Beyond the Abyss: the crossing over and Initiation (in terms of awareness whilst still partaking of a causal existence) into the Lands of the Dark Immortals. A self-awareness that transcends temporal understanding - becoming the essence; beyond opposites.

Mactoron

Saturn sphere:

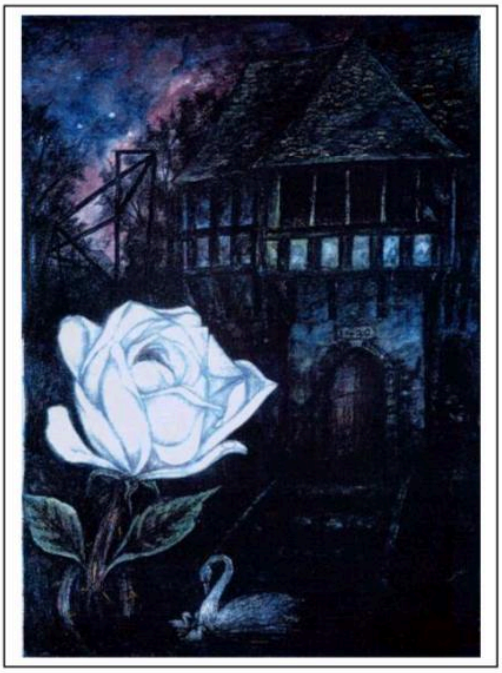
Atu X – Wyrd



That which is beyond personal Destiny. That which causes expression of itself via the implementation or provocation of acts which in their design achieve long term aims beyond the causal death of an individual; changing aspects of a society by significant creations and thus changing a whole race of people - fulfilling the destiny or Wyrd of the ethos of a civilisation. Acts that inaugurate a new Aeon. The causal nature that is dictated by the essence of things – 'fate' etc.

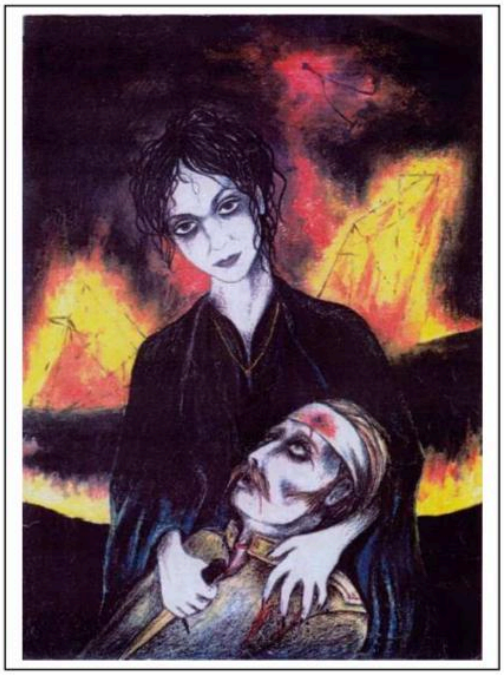
Azanigin

Atu XIX - The Sun



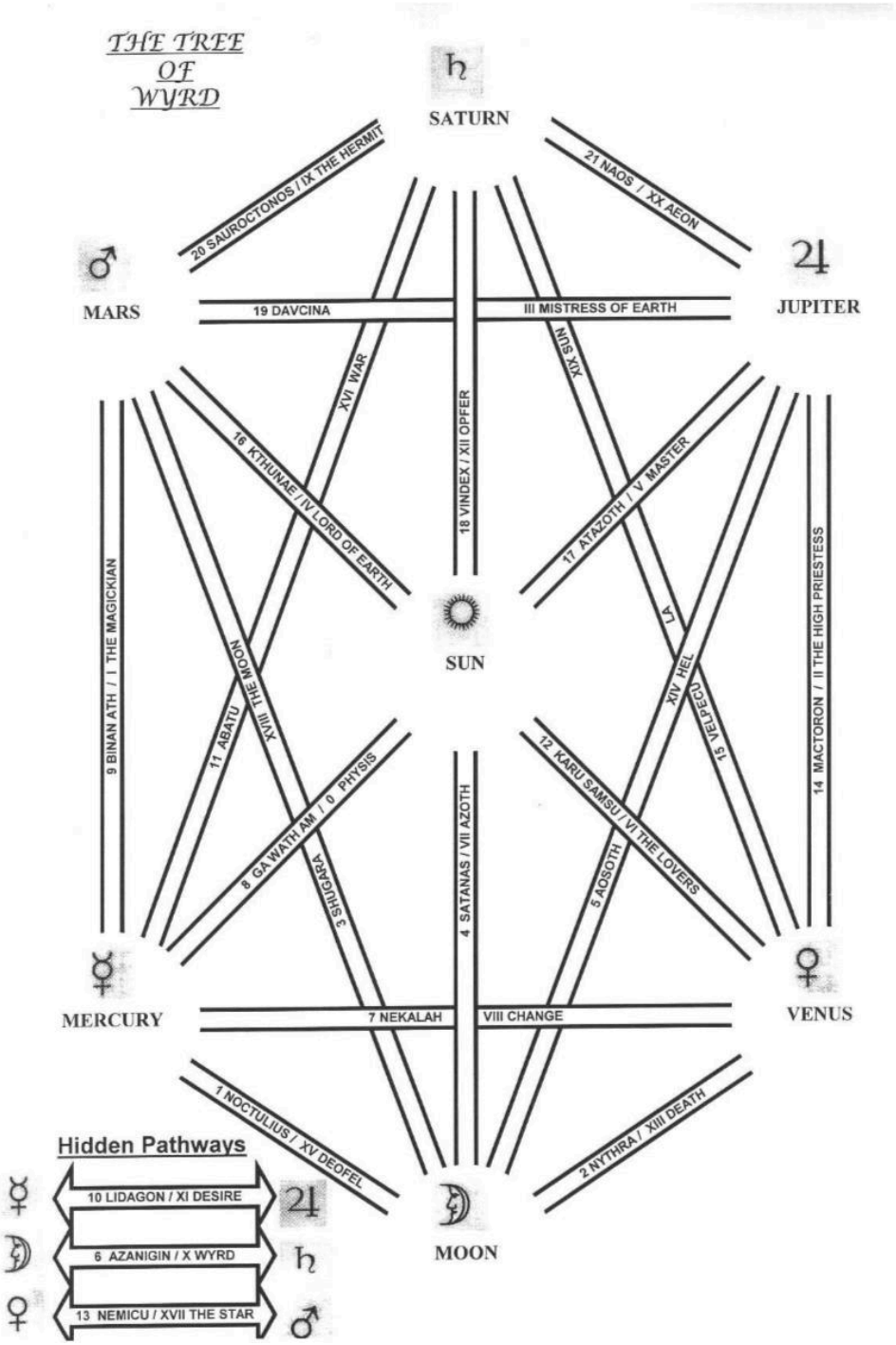
The finding of the Aeon: the height of Imperium – causal structure altered in accordance with long term aims, bearing its own fruits of Change. But these fruits are the final product of a grand age, the final works of the ethos of a race fulfilled. The brink of new possibilities; storm clouds gather with promise of the blood of birth, of the heralding of a Higher associated civilisation. The fulfilling of personal Desires and potential, creating intimations/hauntings of further progression. Dissatisfaction causing aspirations to something 'higher'/beyond – 'reaching for the stars'.

Velpecula
Atu XX - Aeon



A nexion fully opened: greater Wyrd causally fulfilled now dynamically giving expression to new forms of itself via Physis; new challenges, new expressions of a continuing ethos - the Chaos of birth: the Dark Gods returned, shape-shifting, creating new possibilities. An ethos that is alive and evolving, defying all that challenge its vision; to constantly redefine limits, Prometheus-like and insatiable. The cycle of creative evolution. The Aeon of Fire

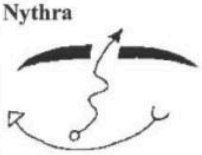
Naos


THE TREE OF WYRD
SATURN
20 SAUROCTONOS / IX THE HERMIT
21 NAOS / XX AEON
MARS
JUPITER
19 DAVCINA
III MISTRESS OF EARTH
XVI WAR
XIX SUN
16 KTHUNAE / IV LORD OF EARTH
18 VINDEX / XII OPFER
17 ATAZOTH / V MASTER
9 BINAH ATH / I THE MAGICKIAN
14 MACTORON / II THE HIGH PRIESTESS
SUN
11 ABATU
XVIII THE MOON
XIV HEL
15 VELPECU
12 KARU SAMSU / VI THE LOVERS
8 GA WATH AM / 0 PHYSIS
3 SHIGIRARA
4 SATANAS / VII AZOTH
5 AOSOTH
MERCURY
VENUS
7 NEKALAH
VIII CHANGE
1 NOCTULIUS / XV DEOFEL
2 NYTHRA / XIII DEATH
MOON
Hidden Pathways
10 LIDAGON / XI DESIRE
6 AZANIGIN / X WYRD
13 NEMICU / XVII THE STAR

Sigils

Noctulius

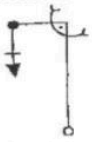
Nythra



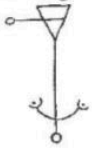
Shugara

Satanas

Aosoth

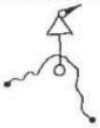


Azanigin



Nekalah

Ga wath am



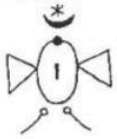
Binan ath

Lidagon

Abatu

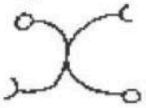
Karu samsu

Nemicu

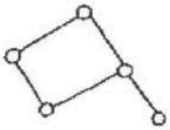


Mactoron

Velpecula



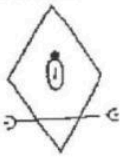
Kthunae



Atazoth

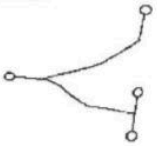
Vindex

Davcina



Sauroctonos

Naos



The Major Arcana

Spheres	Numbers	Tarot Cards	Dark Gods
Moon sphere:			
	XVIII	Moon	Shugara
	XV	Deofel	Noctulius
	XIII	Death	Nythra
Mercury sphere:			
	0	Physis	Ga Wath Am
	VIII	Change	Nekalah
	XVI	War	Abatu
Venus sphere:			
	VI	Lovers	Karu Samsu
	XIV	Hel	Aosoth
	XVII	Star	Nemicu
Sun sphere:			
	VII	Azoth	Satanas
	XII	Opfer	Vindex
	V	Master	Atazoth
Mars sphere:			
	I	Magickian	Binan Ath
	IV	Lord of Earth	Kthunae
	IX	Hermit	Sauroctonos
Jupiter sphere:			
	XI	Desire	Lidagon
	III	Mistress of Earth	Davcina
	II	High Priestess	Mactoron
Saturn sphere:			
	X	Wyrd	Azanigin
	XIX	Sun	Velpecula
	XX	Aeon	Naos

Dark Pathways I

The spheres of the Septenary may be said to be the Nexus between causal and acausal (or ‘Being’ and ‘non-being’) and the paths linking the spheres may be regarded from a magickal point of view as zones of energy. This energy is according to tradition symbolised in an archetypal way since it is through such symbolism that control of the energy is possible.

The tables below give details of this symbolism, the chants/vibration appropriate to a specific symbol, and the sigils associated with a particular form of energy. These sig- ils aid visualisation. A particular form is invoked to enable the individual to experi- ence the type of consciousness/feeling associated with it, and all invokations should be for a specific desire appropriate to the form invoked – for instance, Shugara should be invoked for a destructive working. By their nature, these forces are ‘dark’ – that is, they represent the energies of the darker/shadow aspects of every individual, and their invokation is a means of conscious integration. To use the dark pathways as internal magick, all twenty-one paths should be used – invoking the appropriate form.

To invoke, set aside an area as a Temple or use an isolated outdoor location. The best time for working is after sunset or before dawn. Begin the invokation by vibrating the appropriate name nine times – if a chant is involved (as for example in Atazoth) then this should if possible be chanted as described. If you cannot for any reason do this, then the name may be vibrated, nine times followed by a short pause and a further four vibrations.

If a specific key is prescribed for a vibration try and vibrate accordingly, but if this is not possible for any reason, vibrate twice more.

You may if you wish before beginning the invokation, take a ‘ritual’ bath (changing into robes should you so desire to thus enhance the working) – perfuming this bath with equal proportions of the oils of the planets which the path connects.

After the vibrations/chant, begin a slow circular dance – the direction of which is not important – which gradually increases in speed and which gradually spirals inwards. As you dance shout or vibrate with as much force as possible the name of the entity you are invoking.

Continue until dizziness or exhaustion draws you to fall to the ground then vibrate with all the energy you possess the appropriate energy – to aid this vibration try and project your voice:

(a) If you are working outdoors: to the horizon itself;

(b) If working indoors: so that the room/Temple resonates with the power of your voice.

After this say: ‘Come ..... (here name the entity) to me! And bring me my desire!’ Briefly visualise your desire, and verbalise it using a short phrase (such as ‘N.N. shall die!). Then begin a slow circular dance in the opposite direction of the one before, laughing while you dance and saying: ‘I am the power, I am the glory, I am a god!’ Cease your dance, sit on the ground/floor and breathe deeply for several minutes. Al- low your mind to fill with images and feelings as it will, but do not move. Gradually let yourself then become relaxed and when relaxed rise, bow once to the North, say ‘It is completed’ and depart from the Temple or area of the working. As soon as pos- sible write an account of what you felt following the second dance.

For best results, seven days before every working reduce your food and sleep, aiming to reach a minimum on the day chosen for the working. During the period no meat should be eaten and every night before sleep concentrate for about a quarter of one hour on the appropriate sigil,

slowing saying (not chanting or vibrating) the name of the entity. Burn incense (combined from the planets as above). This method means only one working per week can be undertaken – which is ideal.

Try and link your feelings during the working with the appropriate Tarot image.

When no type of desire for a particular path is indicated in Table II deduce the appro- priate desire for a working from the associated Tarot image: concentrate on the image for some time and allow the associations to grow naturally in your mind.

Dark Pathways II

Requirements:
Black Robe Quartz crystal
Sinister Tarot Atu.
Decide upon a mode of dress. Usually this will be one of three: Black robe, naked, or dressed in black.
Arriving at the area near or after sunset, prepare your clothing and set out the imple- ments.
Chant the respective sphere chant facing East and holding the crystal at chest height.
Now vibrate the Sacred Word nine times. If a chant is required then chant this instead, but if this is not known then vibrate the name nine times then another four times.
Place the crystal in a secure position and begin the slow dance, the direction of which you may decide yourself (usually Deosil for lighter spheres and Widdershin for darker spheres, i.e. Mars and Jupiter would be Widdershins).
Speed the dance up faster and faster until you fall to the ground.
Now vibrate or shout the name as strongly as possible.
After a moment, visualise the Tarot image, do not attempt to control or direct the vi- sions though, let them come and go as they do.
Once the visions pass, stand and then begin a dance in the opposite direction to the original dance. Singing/chanting "I am the Power, I am the Glory, I am a God."
When satisfied, cease your dance. Then face bow to the North saying: "It is com- pleted."
Leave the area of the working.
Additional Notes
Prior to the ritual for seven days meditate upon the sigil of the Dark God to be in- voked for at least fifteen minutes each night prior to sleep, quietly repeating its name. If possible follow the recommended Black Fast.
The location of a suitable area for working is also essential. An isolated wood is ideal, though geographical variations may determine alternative locations.

The addition of the Sphere chant at the beginning of the Rite seems to open the Gate to the acausal wider thereby enabling the Dark God/Energy to manifest in a far stronger manner.
Try and use the dance to express the sphere/planet itself. It may be helpful to consider the astronomical/astrological significances of the planet, such as the size, its speed around the Sun and so on. These may give clues to the planets energies and thereby by expressed during the dance itself.
Essentially the Dark Pathways should be experienced by the Initiate him or herself in order for the individual to devise the technique that works best for him/her. However, although the main body of the Ritual should stay essentially the same, it is quite natu- ral that the individual will find variations that work better for him/her, such as the manner of the dance itself for example.

ATU II THE HIGH PRIESTESS
ATU XVI WAR